This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

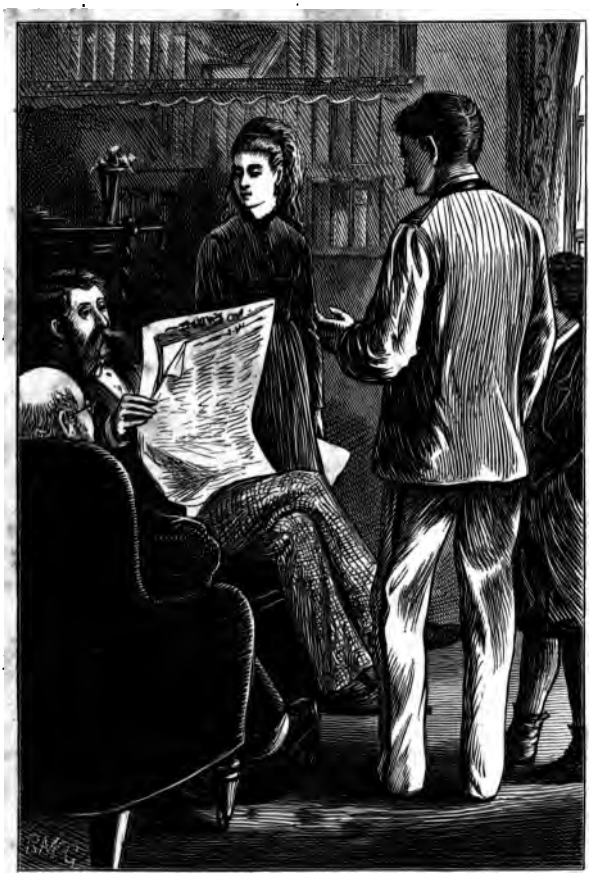
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

The
Melvill
Family



THE MELVILL FAMILY. *Frontispiece.*

THE MELVILL FAMILY AND THEIR BIBLE READINGS

EDINBURGH
JOHNSTONE HUNTER & Co

THE

MELVILL FAMILY

AND

THEIR BIBLE READINGS.

BY

MRS ELLIS.

EDINBURGH:
JOHNSTONE, HUNTER, & CO.
1872.

141. k. 446.

EDINBURGH:
PRINTED BY SCHENCK AND M'FARLANE.
ST JAMES' SQUARE.

CONTENTS.

PAGE

CHAPTER I.

THE INTRODUCTION, ... 9

CHAPTER II.

THE FIRST READING.—*Is Christianity True?* . . 20

CHAPTER III.

THE SECOND READING.—*The Bible: How it was Handed Down*, ... 32

CHAPTER IV.

THE THIRD READING. — *The Wonderful Preservation of the Sacred Writings*, ... 50

CHAPTER V.

THE FOURTH READING. — *The First Propagators of Christianity*, ... 64

CHAPTER VI.

THE FIFTH READING. — *The Testimony of Heathen Writers*, ... 77

CHAPTER VII.

THE SIXTH READING.—*Doubts Removed*, ... 96

CHAPTER VIII.

PAGE

THE SEVENTH READING. — *Authenticity of the Pentateuch*, ... 120

CHAPTER IX.

THE EIGHTH READING.—*New Testament Evidence for the Pentateuch*, ... 140

CHAPTER X.

THE NINTH READING. — *Christ's Judgment upon the Old Testament Scriptures*, ... 153

CHAPTER XI.

THE TENTH READING.—*Infidel Objections to the Scriptures*, ... 159

CHAPTER XII.

THE ELEVENTH READING.—*Rock Witnesses to the Bible*, 173

CHAPTER XIII.

THE TWELFTH READING.—*Martyrs' Testimony for the Scriptures*, ... 197

CHAPTER XIV.

THE THIRTEENTH READING.—*Martyrs in Scotland and Madagascar*, ... 213

CHAPTER XV.

THE FOURTEENTH READING.—*The Church in the Catacombs—Conclusion*, ... 228

THE MELVILL FAMILY.

CHAPTER I.

INTRODUCTORY.

"I BELIEVE, after all, that Lord Brougham is right."

These words were addressed to a fine young man, who was reading in rather an excited tone, from a newspaper which he held in his hand.

It was easy to see, from the strong family likeness, that the reader and speaker were brothers.

Before we join in their conversation, we must introduce the family group to our readers.

In a pleasant library, in one of those large old-fashioned mansions which abound in Yorkshire, a family party is assembled. The eldest son is evi-

dently the centre of attraction. From time to time he is appealed to by one and another, and asked to answer some question, or explain some difficulty. While ever and anon the venerable father—that intellectual, pleasant-looking old gentleman seated in his easy chair by the fire—will look up and make some remark to his first-born, while a smile of satisfaction and pride lights up his benevolent countenance. And well may he look exultingly on that manly young form, for Hugh Melvill has attained to the highest honour the University of Cambridge can bestow; his years of laborious study have been rewarded, and he has returned to his home a high wrangler.

Our introduction to the inhabitants of Wentworth Grange is on the first day after the arrival of Eustace, the second brother, from Aldershot, where he had been with his regiment ever since its return from India. Henry, who has only kept his first term at Oxford, is shortly expected home. Arthur, the youngest, has returned from Harrow for the holidays; while Edith, a tall, pensive-looking girl, who has been keeping her father's house ever since her mother's death, completes the family party.

Busy memory recalls the past, and many a glance is turned towards the vacant chair, once occupied by the loved wife and mother. During the previous Christmas vacation, there had been long and interesting discussions by that fireside; discussions in which

the parents invited the confidence of their children, allowed their own opinions to be freely canvassed, and gave calm and intelligent reasons as to the grounds on which they had been formed. At that time—just a year before our introduction to the family—Hugh had formed a college friendship with one who had fascinated him by the brilliancy of his genius, and had well-nigh drawn him from the simplicity of faith, by his specious and subtle reasonings. Bitter was the sorrow which the influence thus acquired over their son had caused his parents, and many were the arguments used, and the prayers offered, to bring him back to the 'good old paths.' His mother's happy death had done more than her living words. He had arrived in time to receive her last blessing. Putting her well-worn Bible into his hands, she, for the last time, entreated that he would give it a careful and daily perusal.

As Hugh hung over that beloved form, and saw the joy and peace which beamed from the eye, and heard the words of love and admonition, which flowed from the lips so soon to be closed in death, he felt that he would give the whole world, if he had it, to be as sure of heaven as that mother was.

Reader, if *you* have known what it is to stand by the death-bed of a loved and almost adored mother, you will understand far better than I can write all that Hugh Melvill felt at that moment.

His love for his mother had been the passion of his

life. Her word had been his law. It was his boast that he could not remember ever to have crossed the road in opposition to her wishes. He seemed to have lived in her smile.

This is no fancy sketch. Such love may be uncommon, but where it does exist, it seems as if the life of the beloved one is interwoven with one's own. So Hugh thought, as he stood by her bedside, and heard that voice for the last time. He had been summoned to the death-bed of his mother. She had rallied a little. It was that improvement, which those accustomed to be about the dying know so well to be the harbinger of death. By her express wish, each member of the family was, in turn, summoned to the dying couch. We leave it to other pens to portray the *first* farewell. There are moments too sacred to be obtruded upon—scenes which we dare not attempt to unveil; and surely such must be the last parting between a fond husband and wife.

A moment's pause, and then Edith's name was pronounced. "My child," whispered the dying mother, "you have long chosen your father's and mother's God to be your God; cleave close to Him, and soon, very soon, we shall meet in the land where parting is unknown. I leave with you this text—'Looking unto Jesus.' It is a present duty, and a present privilege. Live *looking*, and you shall die *trusting* and happy." Earnest appeals were then given to the three younger

sons to decide at once for God. To each a parting text was given. Then, turning to Hugh, she exclaimed, as she grasped him tightly with her emaciated hands, "and what can I say to you, my beloved boy, my own first-born? Oh! if you could have known the agony with which I have followed you in your college career, the fears with which I have seen a difference, imperceptible perhaps to any but a mother's eye, in your manner of speaking of serious things, in the way in which you referred to God's blessed Book. Men, the wisest and most learned, may say and write as they please; but when they come to a death-bed, and see eternity, as I now do, close before them, they will be brought to feel that there is no rock of safety but Christ; no light to guide a sinful soul to heaven but the Word of God. Look at me, my own Hugh; see your feeble, suffering mother, lying here week after week, looking death in the face, not knowing in the morning that I shall live to see the night, and yet calm, peaceful, happy; feeling that, 'to depart and be with Christ is far better.' And now I make my last request; it is this. Promise me that you will study the Bible. Not merely that you will *read* it, but that you will carefully and prayerfully *study* it. Ask God to help you by His Holy Spirit to understand it; use all the aids you can in order that you may understand it. Read the evidences upon which our holy religion rests. Promise me this and I shall die happy. That blessed Book has been my joy and

my song during the days of my pilgrimage; and now it is my light and my comfort on entering eternity. Jesus is with me, 'the fairest amongst ten thousand, and altogether lovely;' and loving Him, I can but love the Book that testifies of Him. 'Search the Scriptures;' in them you shall assuredly find eternal life. I rest upon that faithful saying—'The blood of Jesus Christ, His Son, cleanseth us from all sin,' and I need nothing beside. Once more I beseech you,—by the mercies of God, by the death of Christ, by the preciousness of your own soul,—read, study, and love this blessed Book.' Saying these words, she fell back exhausted; and before night closed in, she had exchanged earth for heaven.

That was an eventful day for Hugh. It was the turning-point in his life. As he knelt by his bedside, with his mother's last gift in his hand, and gazed upon its well-marked pages, he resolved that henceforth that Bible should be his daily companion and study. "I cannot make myself a Christian or a believer, it is true," was his mental thought; "but I can read, study, and pray for light, and that with an unprejudiced mind. God help me to do so."

It is almost unnecessary to state the result. No one ever honestly and sincerely sought for light and was denied it. In beginning to study the Bible, Hugh remembered the great Locke's definition of theology. He defines it to be—"The direction of all knowledge to its true *end*, the glory of the eternal God, and the

everlasting welfare of the human race." The first great truth which forced itself upon Hugh's mind was *his need of Divine teaching.* This led him, whenever he opened his Bible, to pray earnestly for the enlightening influence of the blessed Spirit. He remembered that, in urging this upon her children, his mother used often to say—"We all admit an analogous truth in the study of every other subject. The study of *philosophy* requires a *philosophic* spirit; of poetry, a poetical taste; and we need *Divine teaching* in the study of the Bible, because without that teaching, the wisest cannot learn or know those truths, which are revealed only to those who feel them." Then Hugh prayed for a humble, teachable spirit. He read the words, "the *meek* will He guide in judgment," "the *meek* will He teach His way." "If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13). He believed God's own Word, and, "according to his faith, it was done unto him." The words of the Rev. John Wesley, on the study of the Bible, were made a great blessing to him. They are so beautiful that we copy them entire:

"I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God. Just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable

eternity! I want to know one thing—the way to heaven—how to land safe on that happy shore. God himself has condescended to teach the way. For this very end He came from heaven. He hath written it down in a Book. O give me that Book! At any price give me the Book of God. I have it. Here is knowledge enough for me. Let me be a man of one book. Here then I am far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights—Lord, is it not *Thy* Word? If any man lack wisdom, let him ask of God. *Thou* givest liberally, and upbraidest not! Thou hast said—'If any will do Thy will, he shall know of the doctrine.' I then search after, and consider parallel passages of Scripture, comparing 'spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings, whereby, being dead, they yet speak. And what I thus learn I believe and teach."

On the day before our narrative begins, Hugh Melvill had been attending the meeting of the Social Science Congress at York, where, in common with others, he had been greatly struck with the weighty

sentiments delivered by that veteran statesman, the late Lord Brougham.

We give the substance of the address, as reported in a London paper of September 26th, 1864:—"Lord Brougham is beyond all doubt one of the most remarkable men of the nineteenth century. His Lordship's introductory address, at the eighth session of the National Association for the promotion of Social Science, far exceeds in interest the addresses he delivered either at Dublin or in Edinburgh. The effect may be regarded as something marvellous, when we remember that the speaker is now in his eighty-seventh year, and yet perceive how little age has impaired the vigour of that astute intellect, which fifty years ago was the admiration and envy of his contemporaries, at a time when he had for his competitors and rivals in the House of Commons such men as Canning, Plunkett, Castlereagh, Lambe, Peel, Palmerston, Mackintosh, and a constellation of minor stars, which have since disappeared. We have not space to go through the whole of his magnificent address, but we cannot dismiss this notice without expressing our admiration at all Lord Brougham said so well, when he characterised *unbelief* as one of the greatest misfortunes of the present day, and condemned the elaborate and subtle efforts of its victims to diffuse their scepticism. His Lordship said, that the friends of religion had cause to complain of the *mode* and *manner* of these attacks. He said—'They are not plain and open,

but covert and insidious; casting doubts, and raising suspicions, without such a direct assault as religion itself might meet and repel; nay, sometimes proceeding from persons who avow their belief, but would reduce the subject of it to such dimensions as left it unstable and incapable of defence.' Lord Brougham's final allusions to the last days of his friend, Lord Lyndhurst, were most touching and impressive. 'The book,' said he, 'which he read without intermission was the New Testament. It formed for many months the subject of his daily perusal,' and he added, 'he left behind him in writing his important testimony to the comfort he derived from the Gospel truths.' We feel thankful for this testimony at such a time as the present, and feel sure that Lord Brougham's address at York affords good ground to hope, that he too, in his latter days, has found his way to the foot of the Cross, and has been made a partaker of that peace, which can only be derived from a true faith in that blessed Saviour, whose last legacy was peace, which 'the world neither gives nor takes away.'"

From the time that Hugh had himself become an honest believer in the Book of God, it had been his one desire to recommend it to others. How often have we seen him, his whole countenance lighted up with animation, as, surrounded by his brothers, and some of his old college friends, he would discourse on his favourite theme, the importance of the study of the Bible. His race on earth was to be a short one;

but from that time his light shone brighter and brighter, even to perfect day.

With these excellent resolves in his own mind, we need not wonder that Hugh proposed to his brothers and sister Edith that, in accordance with their mother's wish, they should, during this vacation, devote a certain time daily to the study of the Bible; and we shall now follow them in their daily progress.

CHAPTER II.

The First Reading.

IS CHRISTIANITY TRUE?

THE family party are again assembled—Hugh, Eustace, Arthur, and Edith. The last looked sadly around and said, "I feared that Henry would not join us. It seems to me that the theories broached by his new and enlightened school are anything but favourable to a calm, dispassionate study of the Bible."

Scarcely had the words been uttered, however, when the subject of them made his appearance.

"So you thought I was not coming? But my views have quite altered since going to Oxford. I think the rational study of the Bible is the duty of every man. My favourite, Dean Stanley, says so. Listen to this extract from a late number of the *Edinburgh Review*, which I have just been reading: 'The revived study of the Bible in this country is one of the most remarkable features of our time. The very

name Bible bears witness to its peculiar character, not only so called as being acknowledged by the grateful reverence of the Church to be The Book, but bearing, as Dean Stanley says, by 'the happy solecism of its singularised plural, the indication of its unity.' Looking forth into the wide field of Scripture, we feel ourselves to be gazing on a vast landscape, with its various distinctions of shade and distance, its multitudinous details, its complex and delicate outlines crossing, interlacing, and melting into each other.' Is not that a fine idea?"

Hugh—We are all glad, dear Henry, that you will make one amongst us, and I rejoice that you have become a Bible student. But before we begin, let us unite together in asking God's help and blessing upon our studies. I love the sentiments contained in that fine old collect, "Blessed Lord, who has caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ."

Prayer being ended, they determined to read the four Gospels in order, and St Matthew was begun. When the chapter was finished, Arthur turned to Hugh, saying, "I wish you would tell me what answer to give to a question one of our boys asked the other day—'How can you tell that Christianity is true?'"

Hugh—The question is most reasonable, and I will try to give a plain answer, such as you can understand.

Arthur—That is just what I want. All the books that I ever opened about it looked so learned and dull, that I thought they were only meant to be read by clever fellows like you and Eustace.

Hugh—It is true that there is a great deal of mystery in this subject, and far above the comprehension of the most learned men that ever lived. But on the other hand, there are things so plain that even a boy may understand them. And surely every one who has the opportunity of learning what is truth *should* inquire about it. If religion be from heaven, it must be both sinful and dangerous to be indifferent to it. And no one has a right to say it is not from heaven, until he has studied both its doctrine and evidences. It is to help you and myself to do this, that I first proposed that we should read the Bible together during this vacation.

Arthur—I have no objection to that in moderation, but I do not want to have the great dry books from the library stuffed down my throat when I wish to be off to cricket, or to ride my pony. Only the other day, when my father was arguing with that Professor Somebody, who dined here, he told me to fetch down Locke, Grotius, Lardner, Butler, and I know not how many more books. The very sight was enough to make one shudder.

Hugh—Well, we have no intention of frightening you with those solemn volumes, of which you seem to have so great a dread. But the evidence which even you can understand in favour of Christianity is so strong, that I am sure you will see that, unless a sceptic bring convincing arguments to refute it, he is bound in honesty to acknowledge its truth. Ignorance of the nature of our religion, and a disinclination to study it, and the evidences in its favour, are to be reckoned amongst the chief causes of infidelity. Without entering into any elaborate argument, the first witness that I shall call to prove that Christianity is true, is the existence of Christianity itself, as we find it in the New Testament.

Arthur—You promised to answer a question, instead of which you are preaching a sermon.

Hugh—Well, then, to begin. Christianity is a religion entirely opposed to the natural feelings of mankind. It enjoins upon its followers those very duties which men most dislike, and which no other system of religion teaches. The pervading principle is love to God and love to man, manifested in self-denial, humility, temperance, gentleness, meekness, long-suffering. It exhibits its founder as having died the death of a felon, in circumstances of the greatest ignominy. It commands its disciples to follow the footsteps of their Master, and it directs those who are to be the very leaders of this religion, to be the "servants of all." It forbids the love of wealth, the love

of ease, the exercise of ambition, the seeking for great things; and it enjoins the willingness to endure contumely, hardship, loss of property, and even of life itself, in order that enemies may be made partakers of its blessings. In every other system, and in Christianity itself, where it has been corrupted by the introduction of worldly motives, religion has been used to exalt its leaders to wealth and power, and to place the masses under their control.

Henry—This peculiarity of Christianity never struck me. I suppose you mean that a *bad* man would never have invented such a system, and a *good* man would not have promulgated a series of falsehoods.

Hugh—Yes, but I mean a great deal more than that. The religion of the Bible could not have been invented by any mere man. No merely human system contains anything like it.

Arthur—But does not your argument apply to every other human system of religion? Buddhism *exists*, therefore it is true. Mohammedanism *exists*, therefore it is true.

Hugh—Not so. In addition to the circumstances attending its propagation, which we must leave for another time, the reason why the existence of Christianity proves its truth is, that it is opposed to man's natural inclination. This is notoriously not the case either with Buddhism or Mohammedanism, or with any other false religion.

Arthur—How do you make this out with regard to Mohammedanism?

Hugh—Mohammed appealed to the ambition, natural prejudices, and worldly feelings of his followers. His chief supporters became the great men of the earth. There was everything in his religion to attract the natural desires of men. He was a bold warrior and able politician, willing to give up his own views when he could not maintain them without risking the support of his followers. We have a remarkable instance of the fact, that though he opposed idolatry *as such*, he permitted the Arabians to worship the stone at Mecca, when he found that it would make him unpopular to insist on its being abandoned.

Eustace—That seems to me a fair instance to quote.

Arthur—Tell us more about Mohammed.

Hugh—Another time I will gladly, but our evidence for the existence of Christianity is not yet exhausted. Let us ask, How came it that Christianity exists? What is the *origin* of it? To this there can be but two answers. It is either the invention of man, or it arose in the way described in the New Testament. If the first supposition be true, the inventors must have fabricated the New Testament, and knowingly and deliberately propagated the most terrible series of falsehoods which it is possible to conceive. The nature of the doctrines taught, and the fact, which we shall by and by consider, of the first promulgators of them having notoriously suffered the loss of all things

in support of their truth, alike make it impossible to believe that Christianity could be a mere human invention. The result is obvious. Its origin must be Divine.

Arthur—What you say, Hugh, reminds me of what our master told us the other day, that the best of the heathen acknowledged their own ignorance, and their need of a revelation. Thus Minos of Crete, and Numa Pompilius, ascribed to their institutions a Divine origin, and pretended that they received them direct from the gods.

Hugh—Yes, it is worthy of notice that even in the most civilised nations, human reason alone could not establish a system of natural religion. Unassisted reason never did, and Socrates himself says, never could, do this. You have no doubt heard of the great French infidel, Rousseau. He confesses that what infidels call *natural religion* is derived from that very Scripture they reject. Even that modern advocate of Rationalism, Lecky, says, that he "regards a broad, enlightened application of the precepts of Christianity, as the consummation of all the human race can hope to attain to, and that amid the transformation or dissolution of intellectual dogmas, the great moral principles of Christianity continually reappear, acquiring new power in the lapse of ages." Now, Arthur, have I given a plain answer to your question?

Arthur—Without pretending to understand it all, you have made the subject much clearer.

Henry—I do not agree with Rousseau, that natural religion has anything to do with the Bible. Many of the men at Oxford, who ridicule one for believing the Bible, are just those who, when pressed, honestly acknowledge that they have never carefully read it through.

Hugh—I think both statements are true. Rousseau did not mean that the infidel's knowledge was acquired by an actual perusal of Holy Writ. What he *did* mean was, that impressions made in youth, together with the writings and conversations of Christians, have conveyed to most men in a Christian land, principles really derived from revelation which they avow to be *rational*, though they would not like to acknowledge their true source.

Henry—One objection which I have heard urged against Christianity, does appear to me to have some force in it. Why, if the Christian religion be the only true one, was it 4000 years before it was fully developed?

Hugh—I think you Oxford men read "Newton's Principia." Do you not?

Henry—Yes, undoubtedly.

Hugh—Euclid's propositions are also true, are they not?

Henry—Of course they are, and no one can understand the "Principia" without knowing Euclid.

Hugh—Then it is no objection to the truth of the "Principia," that a system equally true, but more ele-

mentary, must be mastered before it could be comprehended.

Henry—Certainly not.

Hugh—A similar principle applies in religion. God has been pleased, from time to time, to give partial and elementary revelations of Himself, and of His dealings with man, to enable men better to understand and more fully to appreciate the full and perfect revelation of Himself, which He has given us in Christianity. The Old Testament gradually prepares and leads on to this revelation. The system of sacrifice, the institution of the Passover, and the whole Patriarchal and Mosaic dispensations, are of value only as pointing to Christ. There is a marvellous oneness in the two Testaments. When we come to the Gospels, we find of the events there recorded, "All this was done *that it might be fulfilled* which was spoken of the Lord, by the prophets." Everything in the Old Testament seems to turn towards, and prepare the way for, the New Dispensation.

Eustace—Still, I agree with Henry in not understanding the introduction of a new religion at so late a period.

Hugh—It seems to me that the Gospel cannot be called a new religion; it is rather a confirmation and extension of the Mosaic law. It is like the "Principia," which you will have to read by and by, to the Euclid you are now reading.

Eustace—But does not Jeremiah predict that there

shall be a "new covenant" (Jer. xxvi. 31), not like that made with their fathers, the Jews?

Hugh—I will try to explain my meaning. Suppose a man is in prison for debt, and a friend comes and offers to be surety for the payment of the debt at a future time, and the debtor is thereupon released until the debt is actually paid, he trusts that his surety will fulfil the obligation, but the debt is still there. When the day of payment comes, and the surety has discharged it, the debt is gone. It was just so with the Jews. Until Christ came, and by His death paid the penalty, there was a looking forward, on their part, to the time of release, but not the thorough and complete release. When the atonement had been actually made by the death of Christ, the condition of the sinner in the sight of God was changed. He was redeemed, delivered from the curse of the broken law, and placed in a new relationship to God; and, in perfect consistency with his new relationship, the *new covenant*, to which Jeremiah referred, was entered into. We have a remarkable proof of this in Christ's own words just before His death. "It is expedient for you that I go away, for if I go not away the Comforter will not come." It is a new covenant; it is not a new religion.

Arthur—That being explained, let us turn to another point. You said, Hugh, that you could furnish us with a second proof that Christianity was true. What is it?

Hugh—I will tell you. The statements and doctrines contained in the Bible are such as no mere man could have invented. They must have been the result of a direct revelation from God. In some valuable papers called "Theology for the People," written by Dr Brown, you have this matter thoroughly explained, and for a full answer I would refer you to them.

Arthur—I would much rather get at the pith of the matter through you, than have the trouble of reading it all for myself.

Hugh—I cannot promise to do that; but I will read you an extract or two, with the hope that it will make you wish to read the entire work. Dr Brown begins by saying, that the grand test of every religion is the views that it gives of God, and of the universe in relation to God. "Try by this test all the religions of Pagan antiquity, and then the religion unfolded in the Bible. For this purpose you need trouble yourself with no questions of inspiration, and may steer clear of all disputes about the age or authority of the Sacred Writings. In all Pagan religions, God and the universe are confounded, or mixed up; but the idea of a personal, conscious, living God, distinct from nature, above nature, the absolute ruler of nature, to whom men are subject and responsible, and with whom they can hold intercourse, spirit with spirit—such an idea is nowhere to be found outside the Bible."

Eustace—I do not profess to understand much on these subjects, but that does seem to me a most plain,

common-sense view of the matter, and a most true one too, as far as I know anything about it. Looking at it as a man of the world, and not as a divine, it seems to me that those ponderous volumes and endless essays of which you, Henry, seem so fond, are little less than "confusion doubly confounded." There is something in the majestic simplicity of the Bible so charming, that I have never been tempted to doubt its truth, though I confess those truths have hitherto not influenced me as they ought.

Hugh—The time assigned for our Scripture reading is at an end, and I have not yet called my second witnesses. But it will not, I think, be difficult to prove that Christianity is true from the character and teaching of its first promulgators.

CHAPTER III.

The Second Reading.

THE BIBLE: HOW IT WAS HANDED DOWN.

EDITH—Wait a moment before you begin. My father says, that, if his presence will prove no restraint, he would like to join us in our daily readings.

Arthur—That is capital. I do not believe there is a man in the world who can beat my father in throwing light upon difficult subjects. Here he comes. Before we go back to yesterday's subject, father, I want you to give me your idea of the way in which the Bible was originally written, and handed down to us.

Mr Melvill—The first thing we are taught is, that God *spoke* to man in Paradise. We do not know the extent of the revelation which Adam received from God, or during what time it was given. Adam doubtless taught his children the truths he thus learnt. Moses we know had also the personal teaching of God—David tells us, "He made known His ways unto Moses"

(Ps. ciii. 7)—which, in like manner, Moses communicated to others. You must remember I am not now proving the truth of the Bible, but simply stating the way in which Christians believe it was communicated.

Arthur—I do not think you quite understand yet what I mean. I know that the Bible was written at different times, by various writers; and I know also, that the various parts were preserved from one generation to another in written copies, until the invention of printing proved a more accurate and safe method of reproducing it, and other books. Hugh told me that copies of portions of Scripture are still in existence, which are more than 1400 years old, and therefore that other books may have lasted as long as the entire period from the death of Moses to the birth of Christ, and that there exist a series of translations of the Old Testament, reaching back at least 2100 years. But I want to know three things. What proof have you that God's teachings were really made known to Adam's successors; that the books were correct; and that the translations were faithful?

Mr Melvill—I will try to answer your queries. We are led by the silence of the Bible to believe, that the first *written* revelation of God to man, was that inscribed by the finger of God himself on the two tables of stone, which He delivered to Moses on Mount Sinai. *God spake to the Fathers*, and their longevity secured the transmission of what He said. It is clear that the great age to which the antediluvians lived,

made it much more easy to establish facts on undeniable evidence, than it would be in our days.

I was very much struck with the following remarkable instance of the extent to which the joint memory of two individuals, even in modern times, may bridge over a very wide chasm in history. It seems to me to throw light upon the amount and accuracy of the verbal testimony of the antediluvians. I will read it, as copied from the *Times* of January 26, 1865.

"There is now living at Edinburgh, in possession of all his faculties, a gentleman whose father served on Charles Edward's staff at Culloden, and was actually left for dead on the battle-field. This gentleman has been my frequent correspondent, and for anything to the contrary, my children may write to him as correspondents, and converse with him about the Stuarts, and hear from his lips long and curious tales, as I have done, about the Lovats, Derwentwaters, and Macdonalds, of the last century. If some of my children should live, as, according to an actuary's expectancy of life, they very probably may, to see the year 1920, then a single individual will have handed, to a person living twenty years into the twentieth century, events which he had heard direct from the lips of an officer who fought at Culloden in 1745."

Eustace—That is an interesting account, but I do not quite see how it bears on our question.

Mr Melvill—I mention it simply to show how easy it is in such a case to establish any great fact. We

may take it for granted, I think, that while the old gentleman in Edinburgh retains his faculties, he will make no mistakes as to the officers under whom his father fought, or the great outline of events of which he has so often heard.

In like manner, God preserved the knowledge of Himself, and His dealings in the early ages of the world. Adam lived 700 years after the birth of Enos, his grandson, and doubtless he often recounted to his sons, and sons' sons, the history of his wondrous life. The story of Eden, of the sin of our first parents, and the events that followed, would be indelibly impressed upon his children's minds. We can imagine him, in his old age, repeating the whole to Methuselah, and his eighth descendant, Lamech (B.C. 3074), was fifty-six years old when Adam died. So that Lamech was the *one* link between Adam and Noah, and could, in his turn, relate the histories he had heard from the lips of our great progenitor. Methuselah and his great first father had two hundred and forty-three years of personal intercourse.

Arthur—I never thought of all this before; pray go on.

Mr Melvill—Shem lived till Abraham was a hundred and fifty years old, and we can, without any great stretch of imagination, fancy the father of the faithful listening to the history of the flood, which he in turn would narrate to his successors. Ham went to Africa, and Japhet to Europe, and thus the strange

tale of the world's early history was made everywhere known through *only two links.* Lamech and Shem were the two links from the time of Adam down to Isaac.

Arthur—Did Shem live until *his* time?

Mr Melvill—Yes; Isaac was fifty years old, and had been married ten years when Shem died.

Arthur—Do let us have some more links?

Mr Melvill—When Isaac died (B.C. 1716), Joseph was twenty-nine years old, and Benjamin thirteen, and so that both might have heard from their grandfather the story he had learnt from the lips of Shem. In this way the great truths of the Creation, the Fall, the Flood, and the peopling of the world by the three sons of Noah, were, no doubt, familiar to the mass of mankind. In addition, the call of Abraham, and the blessings promised to his descendants, would be well known to his posterity; and when Moses "refused to be called the son of Pharaoh's daughter," he, doubtless, remembered the promise of the deliverance of God's people from Egypt.

When Moses wrote the Pentateuch, he would in this way have a certain traditionary knowledge of the leading facts connected with the history of man, and God's dealings with him down to his own times. We must not, however, forget that Moses was *not* dependent for the accuracy of his statements upon *tradition;* God *expressly revealed to him* that which forms his present writings. The *mode* of that communication

will be considered when we come to the subject of Inspiration.

We have thus traced the links in our chain from Adam to Moses, and we find in Moses a teacher, with a certain amount of knowledge, *directly* instructed and acted upon, by God.

Arthur—I like all about oral testimony very much; but who first invented letters and writing, so as to put it down in a book?

Mr Melvill—There have been many disputes on that subject. Some say Adam invented letters. Others say Moses; and as we are expressly told that "Moses was learned in all the wisdom of the Egyptians," he, doubtless, understood *their* manner of writing. It is generally believed that he wrote the five first Books of the Bible, called the Pentateuch, and perhaps Job also.

Arthur—Job! why, that book is not near Genesis in my Bible.

Mr Melvill—No; but it is admitted by most students to be one of the oldest books of the Bible. When you are older, you shall read a book called "Smith's Patriarchal Age," in which there is a very interesting account of Job. He is thought to have been an Arab Chief or Emir. Others regard him as a great-grandson of Esau, and king of Edom. In the Septuagint version of the Bible, Job and his three friends are called kings.

It is thought by some that his biography comes

between that of Joseph and Moses, and that probably Eliphaz was Esau's eldest son; but it is evident from Job xv. 10 that he was an aged man, and probably lived in the times of the earliest patriarchs.

One reason why the book of Job is considered so ancient is, because he does not mention any kind of idol worship except that of the sun and the moon (Job xxxi. 26). Job refers to the deluge in chap. ix. 5, 6, and chap. xii. 15. Many think he lived between the time of the flood and the call of Abraham.

The manners and customs he describes are quite like those of the early patriarchs. There are some people in the East, called Syrian Christians, who even place the book of Job before Genesis, thus making it the first book ever written in the world. From the fact that God himself wrote the Ten Commandments on tables of stone, and that such writing was read and understood by Moses, it is clear that *writing had been then discovered*, and that Moses was acquainted with it.

Arthur—You mentioned the exact date of ancient MSS. How can that be found out?

Mr Melvill—In some cases it is written upon the skin or parchment; in other cases the peculiar character, or the shape of the letters, affords a clue to its date.

Hugh—There is an account lately published of a MS. now to be seen in the Royal Library of Vienna, which, from some peculiarity of this kind, is considered certainly to have been written in the fifth century.

Edith—To go back to our proofs of the early date of *books*, or written testimony, there is that text in Exod. xvii. 14, when after the defeat of Amalek, the Lord said to Moses, "write this for a memorial in a book."

Hugh—Hebrew scholars say it would be more correctly rendered, "in *the* book," as if he had already begun his inspired record.

Arthur—Certainly it shows clearly that books were already invented, and that men knew how to read and write.

Edith—But is there not a reference as early as Gen. v. 1.

Mr Melvill—It is thought that the word "*book*" may mean only a register. But Job evidently was acquainted with books and writings. He says, chap. xix. 23, "Oh that my words were written! Oh that they were printed in a book!" It is clear from what follows that he did not mean such a *book* as those we use. He evidently alluded to the practice of carving inscriptions upon stones and rocks. The tables of stone, containing the commandments, were of this kind; and it is interesting to know that they were in the Ark when the Temple was built. We learn this by a reference to 1 Kings viii. 9.

Hugh—Some think that Job referred to the tables of wood or stone, called *codices*, and written on with an iron pen or needle, called a *stylus*. Dr Thompson, author of the "Land and the Book," was shown speci-

mens of writing in *plaster*, with which many ancient columns were coated, which were proved to be more than 2000 years old. He says, "They were as distinct as when they were first inscribed." Some writings were preserved, like those of Sostratus, the architect of the Pharos, who cut his words out in the solid marble, and then plastered it over. In those hot climates the cement will continue hard and unbroken for thousands of years, and when at last it does fall off, the engraving is found entire, and perfectly legible.

Arthur—I know all about that, and the papyrus of Egypt too, so please go on about the writing itself.

Hugh—So far as the authenticity of the Book of Job is concerned, it is immaterial whether it was written by Moses or by Job himself. In either case it was inspired of God.

Henry—*How* these manuscripts, or books, were kept, has always seemed a mystery to me.

Hugh—I think Moses himself gives us the clue to unravel this mystery. God's word was commanded to be diligently taught to the Israelites, and to their children (Deut. iv. 9; xxxi. 19; and Lev. x. 11). It was *the Law*, to which they were to appeal in regulating all the relations of life. In addition to that, it enjoined the celebration of festivals, the meaning of which could not be explained without reference to this word; and with regard to the most important festival, that of the Passover, we are expressly told that it was part of the ceremonial enjoined, "Thou

shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." The way in which the Passover is actually kept, even down to our own day, is a striking illustration of the mode in which the memory of the great deliverance was preserved. The youngest child of each Jewish family asks, "*What is this?*" Then the head of the house explains, in strict conformity with the directions given in Exodus xiii.

Under these circumstances copies of *the Law* must have been multiplied. There must have been at least one copy in each principal town. Most probably there were more. In addition to these copies thus multiplied, one—most probably the original one—was deposited in the Tabernacle. With regard to the *books added* from time to time, till we come to the prophets, they consisted either of those which gave the history of the people, or of sacred songs used in their daily worship. From the very nature of these books and their laws, it was scarcely possible that they should not be accurately kept.

When the Jews, as a people, rejected God as their king, and chose for themselves a king after the fashion of the nations around them, it was enjoined as the duty of the king, that he should write out, with his own hand, a copy of *the Law*.

The book of Psalms was used for purposes of devotion in the daily Temple service, and must thus have been familiar to the people. With regard to the

Prophecies, they are so interwoven with the history of the Jews, and the surrounding nations, and the threatenings and promises contained in them were of a character so marked, and so peculiar, that it is scarcely possible to conceive that, if they were ever delivered, they could be forgotten.

Henry—Then I suppose we may say that the earliest of these manuscripts were put in the Tabernacle, and the other sacred books were added to them from time to time, as they were written. There they remained until the Temple was built, when all the sacred writings then written were deposited in that building. There, with the subsequent additions, they continued till the Temple was burnt by Nebuchadnezzar.

Hugh—Some think that the manuscripts of the sacred writings were burnt when the Temple perished in flames, but this is by no means clear; and as we have no record of, or lamentation over such a catastrophe, we think it fair to infer that they were not then burnt, especially as Nebuchadnezzar had no enmity against the Jews, and we are expressly told that he preserved, and set apart as sacred, the treasures of the Temple. Many copies of the Scriptures were doubtless carried by the Jews into Babylon, while others were left in Judea.

Mr Melvill—In confirmation of this view, Daniel, in his captivity, referred to the "Book of the Law" as then existing (ix. 13); and soon after the captivity, Ezra read and explained it to the people (Neh. viii.)

He must either have had the original, or a well-authenticated copy. D'Oyley and Mant, in their commentary on the Bible, tell us that there is an uncontradicted tradition, that, fifty years after the rebuilding of the Temple, Ezra, in conjunction with other scribes, made a collection of the sacred writings; and as Ezra was himself inspired, we may be assured that all that received his sanction was authentic. To this were subsequently added the Books of Ezra, Nehemiah, and Malachi, by Simon the Just. We know, too, that Judas Maccabeus, when he repaired the Temple, replaced everything requisite for the performance of Divine worship, and this Book of the Law was one of the most important items. It doubtless was this copy, so restored, which remained in the second Temple till Jerusalem was taken by Titus, and was then carried in triumph to Rome, and laid up with the other spoils in the royal palace of Vespasian.

Arthur—Then when did the Greek version come?

Hugh—We are told that about the year 277 B.C. Ptolemy Philadelphus, wishing to form a library, sent to Eliezer, the high priest of the Jews, to request a copy of the Law of Moses. Now, see how God overruled this event to make known His own word. The king being ignorant of Hebrew, found learned men, whom he commanded to translate it for him into Greek. The royal messengers carried rich presents to the Temple, and six elders having been assigned out of each tribe, seventy-two returned to

Alexandria, where they completed the version of the Septuagint. At a much later date, St Jerome, being a good Hebrew scholar, translated all the Bible but the Book of Psalms.

Arthur—When was the Bible translated into English?

Mr Melvill—Adhelm, Bishop of Durham, translated the Psalms about 706; and soon after, the venerable Bede translated the whole Bible, since which there have been many translations. It would occupy too much time to quote a tithe of the testimonies to the fidelity and accuracy of our own authorised version. For that I must refer you to the many able works extant, including some of Arthur's favourite folios.

Arthur—Who divided the Bible into chapters and verses?

Henry—I can tell you all about that. The work was undertaken by Cardinal Hugo, in the thirteenth century. Some say it was completed by Langton, that Archbishop of Canterbury whose life we all read last winter with so much interest.

This division was made in the Vulgate, or Latin translation of the Bible. A Jew, named Mordecai Nathan, divided the Hebrew Scriptures in a similar way about A.D. 1445.

The division of the New Testament into verses was accomplished about 1550 by a certain Robert Stevens, who is said to have done it during a tour

which he made through France on horseback. The Hebrew Bible was not broken up into verses till later, by Athias.

Henry—Are the headings to the chapters to be depended upon?

Mr Melvill—Certainly not, in many cases. There is often internal evidences of their inaccuracy. This applies also to the punctuation. The divisions into chapters and verses are so obviously imperfect, that no proof on that subject is needed. We can all supply instances of it.

Edith—As, for example, when, in chapter vii. of St John, at the last verse, we are told, the disciples "went to their own home;" and in the first verse of the next chapter, that "Jesus went to the Mount of Olives."

Arthur—Or the description of the Messiah, as given in the 53d chapter of Isaiah, which so evidently begins at the 13th verse of the 52d chapter.

Mr Melvill—We need not multiply proofs. The division is doubtless very convenient for reference, and if read with "Townshend's Arrangement," or "The Annotated Paragraph Bible," published by the Religious Tract Society, we may get the benefit of both.

Henry—I want to know what ground we have to believe in the historical accuracy of facts which must have occurred at so remote a period? I see no difficulty as to the way in which they might be handed down, but I should like to be sure that the facts themselves are true.

Mr Melvill—Some of them, the statements narrated by Ezra and Nehemiah, for example, are so full and circumstantial, that it is scarcely possible to believe they could be forged. The chronological distinctness, too, is most marked. The names and dates, as given in connection with the history of the Persian kings, can be identified without difficulty. Another proof of the truth of the facts stated is, that there is not one word stated opposed to any corresponding accounts as given in profane history. Many things are mentioned in the one, which are omitted in the other. Holy Scripture only refers to those men, whether kings or subjects, whose history is interwoven with the great purposes for which revelation was given. The dates given in the Bible are allowed, even by enemies, to be in harmony with those given in the Canon of Ptolemy, and other profane authorities.

Hugh—Another strong testimony to the truth of the facts recorded in the Bible, is the multitude of local and personal details.

Henry—I have often heard men ridicule the superfluous minuteness of those details, and never till this moment thought of their importance and value.

Hugh—It only needs pointing out, to convince every impartial honest man of their value. To take only these books, let us remember that we have, first in Ezra, and a few years later in Nehemiah, a list giving the name of every Jew who returned to Jerusalem with Zerubbabel; of those who had been taken

captive to Babylon by Nebuchadnezzar, each company being not only named, but numbered. Then we have the decrees of the kings, Smerdis, Darius Hystaspes, and Artaxerxes. And when we remember that Herodotus, the great historian, was compiling his history, and a host of minor authors were flourishing at the time when Ezra and Nehemiah were penning their accounts, I do think that no sensible man would accuse them of stating circumstances about such mighty princes, which, if untrue, were sure to be speedily denounced as lying inventions.

Arthur—I see that Ezra not only states that Cyrus sent up to Jerusalem the vessels of the house of the Lord, which had been taken away by Nebuchadnezzar, but he tells us that Mithredath was the name of his treasurer; that he had to number them; that their number was 5400; and that he reckoned them over with a prince of Judah, whose name is also given, Sheshbazzar.

Mr Melvill—Mr Birks, in his work entitled "The Bible and Modern Thought," well says: "The minuteness of this account is like a pre-Raphaelite drawing. The fibres are thus multiplied by which the sacred canon strikes root downwards into Jewish history."

Henry—I must honestly confess, with all my tendency to doubt, that I cannot conceive it possible that any man would dare to invent statements, and forge the decrees of those kings; because they must know that such falsehoods would assuredly be detected.

Mr Melvill—And what applies to the Books just referred to, applies with equal force to every part of the Bible.

Henry—Although I admit thus much, you must not think my doubts are all removed. There are several grave points on which I am far from being satisfied. For instance, wherever you have various readings of the original MSS., it is clear you have an element of error. The warmest supporters of the truth and inspiration of the whole volume do not pretend to assert that we have any infallible guide to teach us which of these readings is correct.

Mr Melvill—Your statement involves two distinct propositions. The separating them will at once show the fallacy of your argument. All Christians admit that there are various readings, and that we have no means of determining with absolute certainty which of them is right. The proposition *implied* is, that the existence of these various readings necessarily involves the notion that the whole Bible was not originally given by the direct inspiration of God. It is plain that there is no *necessary connection* between the two propositions. Each portion of the Bible may have been given under direct inspiration, and yet there may not have been handed down to us a perfectly correct copy of that which was originally given.

With regard to the first, as far as any important truth is concerned, the result is the same, whichever of the many readings be adopted. In all the great

facts and truths on which our salvation depends, the various readings practically agree.

Henry—Is that really the case? I thought that some of the disputed texts affected the doctrine of the Trinity and the Divinity of Christ.

Mr Melvill—I know the passages to which you allude; but my answer is, that it is quite unnecessary to quote those *special* and *disputed* texts in support of those all-important doctrines. There are so many *undisputed* passages upon which these truths firmly rest, that I, for one, think it scarcely wise to resort to the doubtful texts in support of them. The wonder is, that the number of disputed readings is so few, when we think of the many hands through which the translations have passed, and the lapse of years since the original MSS. were first collated.

I cannot but contrast the quibbles of some modern writers with this striking testimony to ancient Israel. Hepworth Dixon, in his "History of the Holy Land," says: "In the old days from exodus to exile, the Israelites were free from the temptations of a critical school. They read the law, they endured no doubts, they had the text itself, they read it as a child would read it, taking it to *mean precisely* what it *said*." Would that we could all read it with the same child-like spirit!

CHAPTER IV.

The Third Reading.

THE WONDERFUL PRESERVATION OF THE SACRED WRITINGS.

MR MELVILL—There is something so remarkable about the preservation of the sacred writings by Ezra, that I should like to return to the subject this morning. Last night I referred to "Prideaux's Connection," and made a little summary of his account. He says, "The great work of Ezra was the collecting and setting forth a correct edition of the Holy Scriptures. Christians and Jews agree in giving him this honour." Will you refer to the account, as given in 2 Kings xxii., and 2 Chron. xxxiv.?

Hugh—Both chapters record the same events. They inform us that Josiah began to reign in Jerusalem B.C. 141. The first thing he did was to break down the carved and molten images, and cut down the idols which had been erected by preceding kings.

Then he began to repair the House of the Lord; and the next thing we are told is, that when the workmen were flooring the house, Hilkiah, the priest, found *the Book of the Law* in the House of the Lord. Hilkiah gave it to Shaphan, the scribe, who brought it at once to the king. Then the account records, "Shaphan read it before the king. And it came to pass, when the king heard the words of the Book of the Law, that he rent his clothes, and said, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found. For great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written."

Eustace—There seems to me something wonderfully simple and straightforward in the account of this event, as it is recorded in the second book of Kings, and in Chronicles.

Hugh—In addition to Hilkiah and Shaphan, we have the names of Ahikam, and Achbor, and Asahiah, who were witnesses of this event, and who went with the high priest to confer with Huldah, the prophetess, on this important matter. In order that there might be no mistake, we are told the name and parentage of Huldah's husband, and the exact place where she lived. This prophetess is under direct inspiration, and gives a message from the Lord God of Israel in these words: "Thus saith the Lord, Because thou

hast humbled thyself when thou heardest *what I spake*, I also have heard thee." The account, as given in the second book of Chronicles, clearly indorses the book found as *the book of God.* Will you read the 24th, 26th, and 27th verses of the 34th chapter? No words can be plainer: "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even all the curses that are written in the book which they have read before the king of Judah.* And as for the king of Judah, thus saith the Lord God of Israel *concerning the words which thou hast heard*, because thou didst humble thyself before God, *when thou heardest His words*, I have even heard thee."

Mr Melvill—The rest of this wonderful story is full of interest. King Josiah probably thought that doubts might be raised as to the finding of this book of the Law, if the only witnesses were the men already mentioned, and the workmen, who doubtless knew all about it; and so we are told, "Then the king sent and gathered together *all* the elders of Judah and Jerusalem, and *all the men of Judah, and the inhabitants of Jerusalem, and all the people, great and small, and he read in their ears all the words of the book that was found in the House of the Lord.*

Arthur—What happened next?

Hugh—Ancient writers tell us that, by order of Josiah, copies were forthwith written out from this original, and search made in the Colleges of the Sons of the Prophets for other copies, and these being care-

fully transcribed, they were multiplied among the people. The wisdom of all this will be seen, when we remember that the Holy City and Temple were destroyed soon afterwards, and that the copy of the Law, then laid up before the Lord, may probably have been burnt; yet so many copies were in private hands, that a great number must have been carried by the Jews into the land of their captivity.

Arthur—How do we know this?

Hugh—If we turn to the prophet Daniel, ix. 2, we find he says, "I, Daniel, understood *by books* the number of the years whereof the word of the Lord came to Jeremiah." Again, in the 11th verse, he says, "All Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God;" and again, in the 13th verse, "As it is written in the law of Moses." Now this clearly proves *two* things. *First*, that Daniel had the book with him in his captivity; and, *secondly*, that he believed what Jeremiah said in the Prophets, and Moses in the Law, to be the revealed will of God, as spoken by His inspired servants.

Mr Melvill—We have also the testimony of Nehemiah, in chapter viii. 1, that Ezra brought the book of the Law of Moses, "*which the Lord*" (not Moses) "*had commanded to Israel;*" and in the 11th chapter we have a public statement, rehearsing in the ears of

the assembled people the principal events in Holy Writ from the creation. In the 9th chapter, Nehemiah tells those people that it was the Lord God that brought forth Abram from Ur of the Chaldees, and that saw the affliction of their fathers in Egypt, and heard their cry by the Red Sea; that He did divide the sea before them, and they went through on dry land; that He did come down upon Mount Sinai, and gave them laws and statutes, ay, and Holy Sabbaths too, by the hand of Moses His servant.

Then Nehemiah goes on to tell that their fathers rebelled by casting *God's law behind their backs;* and that *therefore* "they were delivered into the hand of their enemies, that He might bring them again unto His Law." "Yet," he adds, "many years didst thou forbear them, and testifiedst against them *by thy Spirit* in thy prophets" (ver. 30).

Hugh—I really think no unprejudiced person can read this account and compare it with the seventh chapter of the Acts of the Apostles, without coming to the conclusion that the Bible is indeed the book of God.

Mr Melvill—Time will not allow us to go fully into that wonderful history, as narrated by Stephen before the high priest, and elders, and scribes, and council. The statement in the 38th verse of the 7th chapter of the Acts is very remarkable. Stephen there distinctly says, that our fathers received "*the lively oracles* in Mount Sinai; to give even to us;" and he winds up

by saying, that the sin of the Jews then, as in earlier days, was one and the same (ver. 53), "*who have received the law, and have not kept it.*" God grant, dear children, that in the great day this sin may not be laid to the charge of any of us.

Henry—The three questions I have often heard asked are, "Is each book the production of its professed author?" "Was the writer of it inspired?" "Is it authentic?" Now, how am I to answer these questions? I do not think your answer to Arthur's three questions fully met these queries.

Hugh—It always seems to me that the plain and simple answer is that which is given in all books on the Evidences of Christianity. We will begin with the New Testament. It is admitted, by friends and foes, that in the early Church there were writings which professed to give the history of our Lord's birth, life, death, and resurrection. Four of these writings were called Gospels; and it was admitted on all hands that they were written by the men whose names they bear. St John is recorded to have publicly acknowledged the authority of the first three Gospels, and to have added his own to complete them. If St Luke be admitted to have written the Gospel bearing his name, we cannot doubt his being also the author of the Acts of the Apostles. So of the Epistles; thirteen were written by St Paul, generally through an amanuensis, who thus gave *his* testimony to their genuineness; nine were addressed to public bodies, and all were

read in public assemblies. St Peter in his Second Epistle, iii. 15, gives his testimony to the Epistles of St Paul being regarded, in his time, as inspired "Scriptures," employing a term which, though used fifty times in the New Testament, is *never applied to any* but our present canonical books. Then we have abundant testimony from Ignatius, Clement, Polycarp, and other early Christians, that in their day these books were regarded as the inspired word of God. Without going into further details, we learn from Lardner and other writers, that the New Testament, as we now have it, was universally acknowledged by the early Church, and regarded as of Divine authority.

Henry—When were catalogues of the books of Scripture first published?

Hugh—Fifteen catalogues were published between 200 A.D. and 400 A.D.

Henry—I see now what you are going to prove. If the *New* Testament Canon be established, it must prove the truth of the *Old.*

Hugh—Certainly. Our Lord and His disciples received as Holy Scripture what the Jews delivered to Him as such. Here I would refer you to the Rev. J. W. Reeve's incomparable sermon on the text, "The Scriptures cannot be broken." He tells us that the New Testament contains 263 direct quotations from the Old Testament Scriptures—and these from almost every book—besides innumerable indirect references. Do read that little sermon for yourself. It has settled

many a doubt, and proved to hundreds that Stephen was right, when he called the *Old Testament* Scriptures —"*The Oracles of God.*"

Edith—Do not both Josephus and Philo say that the Old Testament is everywhere received by the Jews as the word of God?

Hugh—They do; and the former uses this remarkable expression: "They will all contend for it to the death."

Arthur—I had no idea that the Jews so highly prized the Old Testament Scriptures.

Mr Melvill—In a little book called "Jesus Christ's Scriptures," we have this statement: "Every Jewish child was carefully taught to read and commit to memory portions of the Sacred Scriptures, while each succeeding king was required, by the express command of God, to "write out with his own hand a copy of the Law" on his succession to the throne, Deut. xvii. 18. So important was the reading of the Scriptures considered among the Jews, that *seven different* portions were read by *seven* different individuals in the synagogue every Sabbath day. On no occasion might there be fewer than three such portions. So carefully has this scattered nation adhered to the prescribed ritual, that even now, both in England and abroad, the prophecy of Joel ii. 28-32, forms part of the service for the day of Pentecost in the modern synagogue. The Jews universally regard the Holy Scriptures as the unquestionable utterances of Jehovah.

Thus the laws were kept within the knowledge of the people from age to age; and at stated times the Law was publicly read before all the children of Israel.

Hugh—It is a very important fact in proof of the exact preservation of the sacred books, that the Samaritan Pentateuch, in the old Hebrew and Phœnician character, agrees exactly (with a few unimportant variations, evidently made in the copying) with the Jewish copy, written in the Chaldee character.

The reverence, too, of the Jews for their sacred writings, is another guarantee for their integrity. Philo and Josephus both declare that a Jew would suffer any torments rather than change one single point or iota in them; and though charged by our Lord with "making void the law by their traditions," they were never charged with corrupting or falsifying one letter of it. The prophet Daniel tells us that it was "*by books*," evidently "the Scripture of truth," mentioned in Dan. x. 21, that he understood the meaning of the word of the Lord as spoken by Jeremiah the prophet, implying clearly that copies of the sacred writings *were* taken to Babylon, and that they were not all destroyed with the Temple.

We know also, from the catalogue of Josephus, that the books of our Old Testament are the same as those received by the Jews before the time of Christ; and both Christ and His apostles speak of them in distinction from all other writings, as "the Scriptures."

The vigilance of Christians would prevent the Jews from corrupting them afterwards. But they have never been charged with such a crime.

Mr Melvill—The sacred writers could not be themselves deceived, for they had the very best means of information. They were, for the most part, contemporary with, and eye-witnesses of the facts they record. Moses had a chief concern in all the transactions recorded in the last four books of the Pentateuch. Joshua, Ezra, Samuel, Nehemiah, Isaiah, Jeremiah, Ezekiel, and Daniel, relate events of which they were themselves witnesses. When they are relating events that took place *before* their own times, they refer, in a striking manner, to public documents, and annals then extant, which might be appealed to by his readers. It was utterly impossible for them to carry on any fraud or forgery without being detected. Then the humble position of most of the writers of the New Testament, and their being "*ignorant and unlearned men*," is in itself sufficient proof that they were incapable of carrying on such a system of fraud as the Christian religion *must* have been, if it were not true.

The principal facts and events are of such a nature as to preclude the possibility of imposition.

Those facts appealed to the senses of the men to whom the histories were first addressed. Thus Moses could not have persuaded 600,000 men (to whom he appeals as to the truth and reality of the facts),

Deut. ii. 2, that they *had seen* rivers turned into blood; frogs filling the houses of the Egyptians; fields destroyed by hail and locusts; the land covered with darkness; the first-born of the Egyptians slain in one night; the Red Sea forming a wall on their right hand and on their left to make a passage for them, and then overwhelming their enemies, a pillar of fire and of cloud conducting them; manna falling from heaven for their food; water gushing out of the flinty rock for their drink, and the earth opening and destroying their opponents,—if all these things had been false. Nor could the New Testament writers have indorsed these facts as undoubted realities, unless they, and those whom they addressed, had been fully persuaded of them.

Hugh—I have often been struck with that. In 1 Corinthians, 10th chapter, St Paul does spend a moment in trying to convince the Jews that their "fathers passed through the sea, and were baptized unto Moses in the cloud, and in the sea." He accepts, and argues from the fact, as one which was fully recognised by them all.

Eustace—In the same way Stephen, when arraigned before the council, gives a complete summary of the Old Testament history *as a matter on which there could be no shadow of doubt.* He says, that *God appeared to our father Abraham*, and *spake* on this wise: "That his seed should sojourn in a strange land, and should be in bondage for 400 years."

He then gives the history of Jacob and Joseph, and Pharaoh, and goes on with the story of Moses, till the Jews, filled with rage at his accusing them of being the "betrayers and murderers of the Just One," cut short his appeal by a volley of stones, which sent the proto-martyr to his Father's house above. But neither high priest, Pharisee, nor Sadducee, hint that he uttered one word contrary to the strictest acknowledged truth.

Mr Melvill—Perhaps the eleventh of Hebrews is a stronger proof than any we have yet alluded to. There we have the Old Testament history, from the death of Abel, indorsed in the most striking manner. The story of the birth of Moses; his adoption by Pharaoh's daughter; the death of the first-born; with the institution of the Passover; the passage of the Red Sea, and the destruction of the Egyptians in it; are all spoken of as well known and undoubted facts.

Edith—The chapter you read this morning at family prayer seemed to me to afford another such confirmation. In fourth chapter of St Luke, at the 25th verse, our Lord speaks of the famine in the days of Elijah, and the miracle wrought by him for the widow of Sarepta; and the story of Naaman and his cleansing; as facts which all accepted to be true. Surely if there had been one unbeliever amidst that multitude, some record would have been left us. The lesson he drew from the admitted facts produced such anger, that they were filled with *wrath*, though no solitary sceptic seems to have had one *doubt*. It seems to me that we must

judge of Scripture as men have judged of ordinary facts in all ages. It is an undoubted truth, that these facts of the Old Testament, as indorsed by the New, were not denied by contemporary authorities. If they had, some of such authorities would have been preserved, and argued from by the enemies of the Gospel, and answered in the writings of Christians. We can only conclude, from the absence of such denials, that in Judea, where these events were canvassed, they *were* believed to be authentic, and that no contradictory accounts could have obtained credit.

Hugh—Paley, in his Evidences, says, "All writers down to the present time, in their discussions, apologies, arguments, and controversies, have proceeded upon the *general story* which our Scriptures contain, and *upon no other*." He adds, "The main facts and principal agents are *alike* in all." This argument will appear to be of great force, when it is known that we are able to trace back the series of writers to a contact with the historical books of the New Testament, and to the ages of the first emissaries of the religion, and to deduce it by an unbroken continuation from that end of the train to the present.

Henry—I think that the evidence as to the authenticity of both Old and New Testaments is sufficient to convince every candid inquirer.

Mr Melvill—Another proof to which we have not as yet adverted, is that the principal facts contained in the Scriptures are confirmed by certain commemorative

ordinances which have existed both amongst Jews and Christians, from the time when the events are alleged to have taken place, down to the present day. Such among the Jews, are *Circumcision*, the *seal of the covenant with Abraham;* the *Passover*, commemorating the *passing over* the Israelites, when all the first-born of Egypt were slain; the *Feast of Tabernacles*, instituted to perpetuate *the fact of the forty years sojourning in the wilderness;* the *Feast of Pentecost*, appointed, fifty days after the Passover, to commemorate the *delivery of the Law on Mount Sinai;* and *the Feast of Purim*, kept in memory of the *deliverance of the Jews from the wicked designs of Haman.*

Now, all these institutions have been held sacredly by the Jews in all ages, and are still sacredly and solemnly kept in every country where a Jew is to be found. They bear unequivocal testimony to *the facts;* and these facts are inseparably interwoven with the history, the laws, the morality, and the prophecies, of the Old Testament.

St Paul, in Romans iii. 2, tells that the "*advantage*" of the Jews, that is, as compared with the Gentiles, is, that "Unto them were committed the oracles of God."

Edith—Certainly, whatever I have not learned from our Bible readings, I have learned to regard the Jews, as a people, with a love, a gratitude, and a veneration, of which I knew nothing before. I had no idea how much we Gentiles owed to them.

CHAPTER V.

The Fourth Reading.

THE FIRST PROPAGATORS OF CHRISTIANITY.

ARTHUR—We did not finish our subject the other day. You said, Hugh, that the great witnesses for the truth of Christianity should be *the men who propagated it.* I do not quite understand how that can be.

Hugh—I think if we examine into the lives, and teaching, and character of the first disciples, we shall find that they had *everything to lose*, and *nothing to gain* by Christianity.

Henry—I should like to examine, not only the personal history of the first disciples, but also the grounds of their belief. It seems to me, everything depends upon the truth of their evidence.

Mr Melvill—The first thing which strikes me with regard to their testimony is this—that they stated that which was plainly *within their own knowledge.* They *could not* by any possibility have been deceived in it.

Without assuming the truth of the New Testament, I will for convenience refer to it as containing an acknowledged summary of the statements made by the early disciples. Shall we look for texts showing what these statements were?

Hugh—Gladly; though I cannot go quite so far as Henry, and say that *everything depends upon their evidence*, yet that evidence is a most important link in the chain.

Eustace—My friend Ashley has just sent me a telegram announcing his arrival at Southampton, and, according to promise, he will make the Grange his home for some weeks. His last short letter was so unlike himself, that I fancy some change must have come over his views of religion. If so, perhaps he will join us; if not, woe betide any and all who are not proof against the most cutting sarcasms! I never heard any one so bitter against the Bible as he was when we were together in India.

Arthur—At all events let us enjoy our peace while we can. You have told me all I care to know about India; and if he is the fellow you describe, I think it would be as well for us all if he had stayed there. But let us begin.

Hugh—We cannot take a better text than that in Acts iv. 20, where St Peter says, "For we cannot but speak the things which we have *seen* and *heard*." And St Paul was specially told, in Acts xxii. 15, "Thou shalt be His witness unto all men of what thou hast

seen and *heard*." And again, xxvi. 16, our Lord himself speaks out of heaven to St Paul, and says, "I have appeared unto thee for this purpose, to make thee a minister and *a witness*, both of those things which thou *hast seen*, and of those things in the which I will appear unto thee."

Eustace—The book of the Acts seems to abound with such passages. Perhaps one of the most comprehensive of all, because addressed to the whole body of the disciples, is that in i. 8, "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Again, in the 21st verse, when they met together to elect an apostle in the place of Judas Iscariot, we are told they chose one "*of these men which have companied with us all the time that the Lord Jesus went in and out among us.*" So that they had clearly no difficulty in finding men who for three full years had accompanied the twelve apostles in their daily attendance upon the Saviour.

Mr Melvill—These men heard their Master foretell several events, particularly His crucifixion and resurrection, and they saw those events, as well as His other prophecies, accomplished. They saw Christ publicly pierced with a spear, mocked, spat upon, crucified, dead and buried. They saw the prodigies that accompanied His last sufferings—the preternatural darkness, and the rending of the veil; they felt the

earthquake. Three days after, they saw Him alive again, according to His own prediction. They conversed, ate and drank with Him, felt His body to be a real material body—saw the scars of His wounds—walked and talked with Him for forty days—and finally were standing with Him, and receiving His blessing, when in open day they saw Him ascend into heaven, following Him with their eyes till a cloud received Him out of their sight. These were facts about which they could not be mistaken.

Edith—Do you not think there is something striking in the way in which the apostles appeal to the assembled multitudes, as *themselves knowing* the truth of the facts of which they testify? In the 22d verse of the 2d chapter of the Acts, St Peter says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of *God among you*, by miracles, and wonders, and signs, *which God did by him in the midst of you, as ye yourselves also know*, ye have taken, and by wicked hands have crucified and slain." "This Jesus hath God raised up, *whereof we all are witnesses.*"

Hugh—I have been reading again that most wonderful second chapter of the Acts of the Apostles, and it does seem to me, that if there were not another proof in the Bible, *that in itself* would be a sufficient testimony to the truth of Christ's resurrection and ascension. Do let us look more fully into it before we go on. Here is a statement made, that on a certain day, only about fifty days after the resurrection, a number of

Jews, "*devout men*," and therefore incapable of telling a falsehood, were "dwelling at Jerusalem, out of every nation under heaven." Then the names are given of the different countries from which these people came. There are "Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, and Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, Egypt, and the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians." Not only are we distinctly told that people of all these different nations were assembled, but that every man heard the apostles speak in his own language. In wonder they exclaim, "How hear we every man in our own tongue wherein we were born?" Then, as the crowning marvel of this day of wonders, we learn that no fewer than 3000 souls gladly received the apostles' word, and were added to the Church. Now, is it likely that such startling events *could be invented?* Would not some be found amidst that assembled crowd, who would denounce the statement as false, even if a single particle of falsehood had been mixed up with it; much more so if the whole had been untrue?

Mr Melvill—We have clear proof that they were surrounded by men who were their bitter enemies, and would rejoice to find anything against them. Only in the 4th chapter we find "the priests, and the captain of the temple, and the Sadducees," coming upon them, and threatening them "that they speak

henceforth to no man in this name" (ver. 17). "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (ver. 2).

Now, if these men *could have denied* any one of the facts stated, would they not gladly have done it? We know, however, from independent testimony, that in all the controversies about Christianity, the truth of these statements was not attempted to be denied. All that they dared do was done by these persecutors. "They laid hands on the apostles, and put them in hold unto the next day."

There is something exquisitely beautiful in the confiding prayer of these servants of God. It seems as if, from that wondrous hour when the Spirit descended upon them on the day of Pentecost, "perfect love had cast out fear." Strong in the conviction of the truth of their cause, they are delivered from all fear of man. Lifting up their voice to God, with one accord they say, "Lord, Thou art God which hast made heaven and earth, and the sea, and all that in them is."

Then they give another proof of the reverence with which they treat the inspired words of the Old Testament. In their prayer they quote the divine words of the sweet singer of Israel, as God's own deliverance by the mouth of His servant David—"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ." Their running commentary on this passage is one which any

person of common sense may understand. "For of a truth," say they, "against Thy Holy Child Jesus, whom Thou anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." This is *not* the language of men who are in any doubt as to the facts of which they speak; the apostles confidently believed the things of which they testified.

Hugh—We must also bear in mind that both *Jews* and *Gentiles* conspired against Christ and His disciples. What could be expected but persecution from the Roman emperor, who might in that day be called the sovereign of the world? These unlettered fishermen, who, following in their Master's steps, were "turning the world upside down," taught men to worship the living and true God, at a time when it was the custom to deify and pay divine honours to these proud potentates, who knew too well the value of such honours to permit them lightly to be withheld.

Henry—There is something to my mind more wonderful in the verse following than in any of those you have already quoted: "And now, Lord, behold their threatenings; and grant unto Thy servants that *with all boldness they may speak Thy word.*" This is surely not the speech of men who are in any doubt. They see the dangers by which they are surrounded, whilst giving their testimony, and their one prayer is for strength that they may boldly declare what they so well *know* to be true.

Eustace—I was much interested in reading that part of "Beattie's Evidences" which treats of the character of the twelve apostles. He says, "It deserves notice that, till after the death of their Master, they were not cured of the national mistake that the Messiah was to be a great temporal Prince, and to make the Jews again a powerful people. We find that after the crucifixion they were greatly disconcerted, and at a loss what to think of Him. "We trusted," said they, "that it had been He who should have redeemed Israel" (Luke xxiv. 21). At that time the cross seems to have been a stumbling-block to them as well as to others."

Mr Melvill—And no wonder, considering the hopes they had formed, and the sad disappointment occasioned by an event which, though Christ had plainly foretold, they were so unwilling to believe, as to flatter themselves that it would never happen. In this state, if they had *entertained any suspicion of imposture*, nay, if they had not been *quite certain* that there *was no imposture*, might they not with a good grace have returned to their old religion and their business, saying, "This was not the Man whom we believed Him to be!" Is it not probable they would have done so? They had *every inducement*. Nothing could have been more agreeable to their rulers, and such a declaration, if made, must have greatly tended to promote their temporal interest.

Henry—Their adherence to the Messiah and His

cause, in circumstances so extraordinary, is certainly a proof that they felt that they were right, and were thoroughly satisfied in their own minds.

Mr Melvill—For one moment let us suppose the contrary; that the apostles, during the life of our Lord, had been imposed on, and that the miracles which they believed real were only fictitious. Yet surely His *death*, if it had put an end to His being, would have at last opened their eyes, and satisfied them that He was not what He had declared Himself to be. What motive could they have had to persist in a lie?

Edith—That which could have been no motive at all—the certain prospect of persecution and death, without any advantage whatever to counterbalance those evils. I think the sufferings they endured is a strong testimony to their own belief in the truth of all they taught. If they had discovered that they had been deceived, they would have the strongest possible motives to acknowledge that they had been imposed upon.

Henry—I think they would have had three good reasons for making such an acknowledgment. 1*st*, The indignation of those who had been deluded into a very dangerous snare; 2*dly*, The hope of advancing their own interest; and, 3*dly*, The performing a duty which they owed to themselves and their country.

Edith—The apostles did none of these things. Their conduct was that of men who believed sincerely

all that they taught. It was evidently the result of well-grounded conviction.

I was struck the other day in reading the 28th chapter of the Acts of the Apostles, with the marked testimony borne by St Paul as to his assent to these truths. After his shipwreck at Melita, he called together the chief of the Jews, who desired to hear what he had to say on behalf of those who were "everywhere spoken against." A day was fixed, and many assembled at his lodging, to whom he "expounded and testified the kingdom of God." And on this most solemn occasion, when he doubtless unfolded to many, for the first and last time of their life, the way to heaven, how did he do it? Why, he "persuaded them concerning Jesus, both out of the *law of Moses and out of the prophets*, from morning till evening."

Eustace—Beattie's answer, in his "Evidences," to those infidel cavillers who speak of the apostles as weak men, *easily deceived*, is, I think, very good. He says, "Could those be weak men whom the most enlightened minds that have been on earth since their time—men such as Grotius, Bacon, Newton, Boyle, Hooker, Butler, Stillingfleet, Milton, Addison, and Lyttleton—have held in the highest veneration, as not only wise, but inspired?" They *could* not be mistaken as to the events which they saw, even had they been amongst the most credulous of mankind.

Mr Melvill—In addition to the testimony of these

learned men, we should remember that about fifty writers, in the first four centuries, endorsed the facts as true.

Hugh—If we had time, we could bring many testimonies, from enemies as well as friends, not only to the wisdom and knowledge, but also to the purity and virtue, of the lives of the first disciples.

Mr Melvill—I should like to close to-day's reading with an extract which I have just met with in Dr Albert Barnes's "Life at Three Score." He says, "I have become more and more convinced, as I have passed along on the journey of life, that the Bible is a revelation from God. I began life a sceptic in religion, and I early *fortified* and *poisoned* my mind by reading all the books to which I could find access, that were adapted to foster and sustain my scepticism. I had no belief in the Bible as a revelation from God, nor was I willing to be convinced that it was a revelation. Amongst the books I read was the 'Edinburgh Encyclopædia.' One of the numbers had an article entitled, '*Christianity*.' It fixed my attention; it commanded my assent. It convinced me intellectually of the Divine origin of the Christian religion. But here I paused. A year after, a class-mate, recently converted, stated to me, in simple words, the change which had occurred in his mind, and left me. His words went to my heart, and were the means, under God, of that great change which has so materially affected all my after life.

"I am now more firmly, and I trust intelligently, impressed with the truth of Christianity, and with the belief that the Bible is a revelation from God, than I was forty years ago, when that change occurred.

"That I saw difficulties in the scheme of Christianity and in the Bible *then*—that I see them *now*, I do not deny; *nor do I expect to reach a position in this world where objections could not be suggested on the subject which I should not be able to solve.* But I have spent more than thirty years in a close study of the Scriptures, and no small part of my inquiries has had reference to the difficulties which were suggested to my mind by my early scepticism. I do not mean to say that all these difficulties have been removed, but I have found, on a close examination, not a few of those which at first perplexed me have silently disappeared, and that the evidences of the truth of the Bible have become stronger and stronger.

"Many of the difficulties which once perplexed me have vanished entirely. A portion of them have taken their place by the side of *undisputed facts* actually existing in the world, in reference to which there are *the same difficult questions* to be answered as in regard *to the difficulties of the Bible*, and which do not pertain, therefore, peculiarly to revelation, and about which, as a believer in revelation, I give myself no special anxiety.

"My experience has led me to hope that a longer and more patient study would, in a similar manner,

remove all the difficulties which I now see in the Christian system, and make what still appears inconsistent, harmonious, and what is now dark, clear. I come, therefore, in this respect, with the language of encouragement to those who are just entering on their way, and find their course impeded by difficulties. Time, patience, study, reflection, and prayer, accompanied by the influence of the Divine Spirit, will remove most of those difficulties, and will leave at last only those which belong not peculiarly to the Bible, but to the mysterious order of things around us—to those which lie wholly *beyond* the reach of our present powers, and which must be left for solution to an eternal world. I can have no object in being deceived, or in deceiving others. The language of the late Professor Stuart well describes my own experience on this subject. He says, 'In the early part of my Biblical studies, when I first began the critical investigation of the Scriptures, doubts and difficulties started upon every side, like the armed men whom Cadmus is fabled to have raised up. Time and study, a better acquaintance with the original scriptural languages, and the countries where the sacred books were written, have scattered to the winds nearly all these doubts. I declare solemnly that I have no hope of heaven except that which is derived from what the Saviour has done for lost sinners—a hope founded solely on His atonement, His merit, and His intercession. I have no other hope, and I desire no other."

CHAPTER VI.

The Fifth Reading.

THE TESTIMONY OF HEATHEN WRITERS.

ARTHUR—In our daily reading we are still in the 5th chapter of St Matthew's Gospel. I had no idea we should find so much to discuss. As every addition to our party is one more to talk, I suppose we shall get on more slowly still, for Eustace says Captain Ashley is coming to join us in the library. I am surprised to find he is become changed. Eustace said, that when they were in India, he was the gayest fellow in the regiment. I wonder why he comes, and whether he will enlighten us much.

Mr Melvill—One verse in the chapter we have just read, seems to bear very directly upon the subject of our conversation. Our Lord distinctly states (Matt. v. 17), "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*" Now, if the facts and history of the New Testament

are capable of being proved genuine, it seems to me that all the rest follows.

Hugh—I should like to sum up the facts we have already ascertained. (1.) That from the earliest times, the books of the New Testament were received as written by the men whose names they bear; (2.) That they were quoted and received as history, whilst witnesses of the events they describe were living; (3.) That upwards of fifty authors, several of whom were heathen, testified in the first four centuries to the facts related in the New Testament.

Arthur—We have had the testimony of *Christians* to those truths, but I should like to know what *heathen* writers say.

Henry—I have read the younger Pliny's letter to the Emperor Trajan, but do not remember any other heathen testimony.

Hugh—Happily we have no occasion to rely wholly on Christian writers. Heathen authors give us ample confirmation of the truth of Scripture statements.

Eustace—Did not Suetonius write something about Christianity?

Hugh—Yes. As early as the time of the Emperor Claudius, Christians had occasioned great excitement by prevailing on men to quit the worship of idol gods.

Arthur—How soon was that after the death of Christ?

Eustace—Claudius died only twenty years after the crucifixion, so he must have lived at the time that our Saviour was upon earth.

Captain Ashley—I for one should much like to hear what heathen writers say about New Testament statements. You know, Eustace, I learnt no more than I could help when we were at school, and since going to India I have found Hindustanee and the drill-book as much as my poor brain could take in.

Hugh—Here is the testimony of Suetonius, the Roman historian of the age. He says that Claudius took great pains to find out how he could most effectually check the spread of Christianity, and he forbade attendance at all religious meetings. Tacitus, a contemporary annalist, relates that about thirty years after the death of Christ, His disciples were well known throughout Rome, and were generally styled "Christians," after the name of their Founder, who, he adds, *was put to death in the reign of Tiberius by his Procurator, Pontius Pilate.* The same writer goes on to describe the exquisite cruelty of Nero, and the sufferings of the Christians from his tyranny, and states that he endeavoured to divert from himself the accusation of having set fire to his capitol, and to fix the stigma of that deed upon them.

Henry—That is just the kind of evidence I like. From these heathens alone then, I gather, 1st, *That there was such a person as Christ;* 2d, *That He lived just at the time stated in the New Testament;* 3dly, *That He made numerous disciples;* 4thly, *That He was put to death;* and 5thly, *That Pontius Pilate, as we are told in the Gospels, was really the man under whom He*

suffered. I agree with Arthur in liking to get more of such evidence. But was not Tacitus himself favourably disposed towards Christianity, and might he not be a prejudiced witness?

Hugh—So far was he from sympathising with Christians that he says, "By the death of Christ the sect of which He was the founder received a blow, which for a time checked the growth of a dangerous superstition, but it revived soon after, and spread with renewed vigour, not only in Judea, but even in the city of Rome." His evidence is therefore the more valuable as coming from an *avowed enemy.*

A little later, about fifty years after the death of Christ, we find a letter addressed by Clement, Bishop of Rome, to Christians living at Corinth. Its whole tenor proves that they had been long established in that city. Another letter from Ignatius, dated twenty-five years later, confirms the same point with regard to many Christian communities in Asia.

Henry—That is all good, but I confess I attach more weight to the direct statements of heathen historians than to the letters of Roman bishops. Is there no other heathen historian who refers to these matters?

Mr Melvill—Yes. About the same period we have the accounts of Pliny, proconsul under the Emperor Trajan. He describes the Christian Churches in Bithynia and Pontus, and says they consisted of many people of both sexes and of all ages. He calls their

religion "a contagious superstition," which he says has spread through the cities and villages into the whole country. Compare this with the epistle written by St Peter about the year 64 A.D., shortly before his own martyrdom, and addressed to the strangers scattered throughout Asia, Pontus, and Bithynia (1 Pet. i. 1), "*the very places* where Pliny tells us they were found in such large numbers. I think even you, Henry, will grant that this is strong corroborative testimony.

Henry—I am deeply interested in it. Go on.

Hugh—Archbishop Sumner says, "In addition to this open testimony, it would be easy to add allusions more or less clear from almost every writer of note, during that period, whose works have come down to us."

Mr Melvill—I think then we may conclude that the facts connected with the rise and spread of Christianity, and with the birth, life, and death of its Author, are established, even upon heathen testimony.

Henry—I should like to know more about what such writers really say of the Messiah.

Mr Melvill—I was looking the other day at that very letter alluded to by Henry, in Melmoth's translation of the younger Pliny. Gibbon tells us that Trajan had intrusted Pliny with the government of Bithynia and Pontus. Dr Lardner says that we have internal evidence, when Pliny wrote this memorable letter to the emperor, that no edict was in force against the Christians.

Arthur—Why do you call it a memorable letter?

Mr Melvill—Because it was highly valued by the early Christians, and is most valuable to us, as the *testimony of an unbeliever.* When assailed by their enemies, the converts of those days often appealed to this letter. Shall I read some of it?

Ashley—Pray, do. I should like to hear it.

Mr Melvill—It is addressed to the Emperor Trajan, and begins thus—"It is a rule, sire, which I invariably observe, to refer myself to you in all my doubts, for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials of those who profess Christianity, I am unacquainted with the nature of their crimes, and the measure of their punishment; whether any difference is made with respect to the ages of the guilty, whether repentance entitles them to pardon, whether, if a man has been once a Christian, it avails nothing to desist from his error, or whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable. In all these points I am greatly doubtful. Meanwhile, the method I have observed towards the Christians is this: I interrogated them whether they were Christians. If they confessed, I repeated the question twice again, adding threats at the same time. If they still persevered, I ordered them to be immediately punished. Some at first confessed themselves Christians, but immediately denied it. Some affirmed

the whole of their guilt or error was that they met on a certain day, before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves in a solemn oath, not for the purpose of any wicked design, but never to commit fraud, theft, or lust; never to falsify their word, or deny a trust when they should be called upon to deliver it up. After this it was their custom to separate, and then assemble to eat in common a harmless meal. After receiving this account I judged it so much the more necessary to endeavour to extort the whole truth by putting two female slaves to the torture, who were said to minister in their religious functions, but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all further proceedings, in order to consult with you, for it appears to me a matter highly deserving your consideration, especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended to persons of all ranks and ages, and even to both sexes. For this *contagious superstition* is not confined to cities only, but has spread its infection among the country villages."

Arthur—I should have thought that a good prince like Trajan would have let those harmless people alone.

Mr Melvill—We must remember that Christians denied the truth of the heathen religion, and even the very existence of the gods they worshipped. Besides, is it likely that he would have yielded up the adoration

which his people gave him, unless he himself became a Christian?

Hugh—Paley says, "The case of the Christians was quite a new one, and no doubt perplexed Trajan greatly." Nothing like it had ever appeared in the world before. The Grecian and Roman philosophers always taught their followers to comply with the customs of the country in which they lived. The Jews were proud of their own religion, as belonging exclusively to themselves. But the Christians went everywhere, proclaiming a faith which must overthrow every idol, and altar, and temple in the world.

Mr Melvill—As you, Henry, are fond of heathen testimonies to the truth of Christianity, I recommend you to read "the meditations of Antoninus." This heathen emperor, though himself one of the sect of the Stoics, says, "I was struck with the *heroism* of the Christians." In Paley's "Evidences," you will likewise find an account of the tortures to which Marcus Aurelius Antoninus refers. They are so horrible that I cannot bring myself to repeat the cruel devices by which these early saints were tormented, in order to lead them to deny Christ. Truly they were heroes "of whom the world was not worthy."

Hugh—Tacitus distinctly endorses that statement. Here is his account, as given in Paley:

"Their sufferings were aggravated by insult and mockery. Some were disguised in the skins of wild beasts, and worried to death by dogs. Some were

crucified. Others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions, being a spectator of the whole in the dress of a charioteer." Paley also quotes from Suetonius and Juvenal, as testifying to these facts.

Mr Melvill—I am sure, Henry, you remember the rescript of Adrian to the proconsul of Asia, directing that he should bring the Christians to a legal trial, and not, as elsewhere, proceed against them with tumult and uproar.

Hugh—There is, too, the striking testimony of Martial, who wrote some cruel lines, turning the sufferings of the Christians into ridicule. His statements prove that their deaths were *martyrdoms* in the strictest sense; for he says they were so voluntary, that it was in their power to have averted the execution by joining in heathen sacrifices. Epictetus also refers to their intrepidity, or madness, which he says "has become quite a fashion or habit." And Marcus Aurelius, fifty years later, ascribes it to "obstinacy."

Mr Melvill—Within one hundred years after Christ's death, we find apologies for the Christian religion, addressed to the Roman emperors Adrian and Marcus Antoninus. In all its stages Paley well says, "this history is without a parallel." The first race of Christians became such in opposition to the faith in which their ancestors had lived and died, and which

had been handed down to them from time immemorial. No persons are more fond of expatiating upon the almost irresistible effects of prejudice and education than deistical writers, and, according to their own view, the progress of Christianity ought greatly to confirm the evidence of its truth. It seems to me that, without calling for these witnesses, we have proved to a demonstration all the facts we wish to establish. It appeals to our common sense, as Paley says, that no one was likely to write a history of Christianity but a Christian. But here we have a number of heathen emperors and historians, living at the very time the events happened which are recorded in the New Testament, bearing their unanimous testimony to the facts therein stated. Paley says, "We have the Gospel history attested by witnesses in every variety of form in which it could appear, directly and indirectly—expressly and incidentally—by assertion, recital, and allusion—by narrations of facts, and by arguments and discourses built upon those facts."

Edith—Is it not another proof of the truth of the New Testament, that the persecutions thus recorded by heathen men were foretold by Christ?

Mr Melvill—Undoudbtedly. We cannot read such statements as those of Tacitus and Pliny, without being reminded of the many predictions of suffering which abound in the Gospels. Take St Luke xxi. 12, 16, and xi. 49:—"They shall lay their hands on you, and persecute you, delivering you up to the syna-

gogues, and into prisons, being brought before kings and rulers for my name's sake." "And ye shall be betrayed, and some of you shall they cause to be put to death."

Henry—Still there appears to me some confusion in the New Testament accounts; for while, in the passage you have quoted, and other similar ones, we read of persecution, the same historian, St Luke, says in the Acts ix. 31, that the churches had rest.

Hugh—I am glad you have mentioned this as a difficulty, as it is so easy to give it a satisfactory explanation. A comparison of the dates will set the matter at rest. Our Saviour had sealed His testimony by His death on the cross; Jews and Romans had alike breathed out threatenings and slaughter against the disciples; when, as Dr Lardner tells us, there was within four, or at most seven years after Christ's death, a sudden cessation of persecution. This he attributes to the attempt of Caligula, the then emperor, to set up his own statue in the temple at Jerusalem, thereby causing a consternation in the minds of the Jews, so great, that for a season it suspended every other contest. If you look at the verse, it fully bears out this interpretation; "Then," after the reign of terror and bloodshed which had preceded it, "THEN had the churches rest."

Henry—That is a most satisfactory explanation. I find, however, that this tranquillity did not last long; for in Acts xii. 1, we learn that "Herod Agrippa,"

who, we know from profane history, had been lately made governor of Judea, "stretched forth his hand to vex certain of the church, and he killed James the brother of John with the sword."

Mr Melvill—I think Paley's remark upon the circumstantial character of the sacred writings is most important, and this is quite an illustration of it. He says, "We have these events stated with the utmost particularity of names, persons, places, and circumstances; and this without the slightest attempt to magnify the fortitude, or exaggerate the sufferings of the Christians. When they fled for their lives we are told it. When the churches had rest, he remarks it. When the rulers contented themselves with threatening the apostles, the sacred historian distinctly records their forbearance. When, therefore, in other instances, actual martyrdom is stated, it is only reasonable to believe that he states it *because it is true.*

Hugh—Paley also refers to the consistency of the whole of the sacred story. If the historian puts down that at Philippi St Paul "was cast into prison, and beaten with many stripes," we find that apostle himself, years after, reminding his converts that "he was shamefully entreated at Philippi." If the history gives an account of an insurrection at Ephesus, which had nearly cost the apostle his life, we find him, in a letter written afterwards, describing his despair, and returning thanks for his deliverance. If the history tells us that St Paul was expelled from Antioch, ex-

posed to be stoned at Iconium, and actually stoned at Lystra, we find preserved a letter from him to a favourite convert, whom the history tells us he first met in these parts, in which he appeals to that disciple's knowledge of the persecutions which befell him at Antioch, at Iconium, and at Lystra. *See* Acts xiv. 5, 19; 2 Tim. iii. 10-11.

Edith—And what the New Testament declares of the sufferings of the first Christians, is expressly confirmed by their immediate followers. Clement, the dear friend whom St Paul mentions in Phil. iv. 3, says, "Paul was seven times in bonds, was whipped and stoned;" and Hermas Polycarp, the disciple of John, and a host of others, give the same testimony.

Henry—The statements of Tacitus are, to my mind, much more convincing, not only because he was a historian of great reputation, but because he was an enemy to the new religion. I cannot doubt after his testimony, that one called Christ did propagate such religion, that it did spread through Judea, and to Rome, and that it made many converts.

Eustace—Pliny's letter, too, assumes that the Christian people were well known to Trajan, and that he was aware of their being persecuted; though he says of himself, "I have never been present at the trials of those Christians."

Henry—Did you not say that Gibbon tells the same tale?

Hugh—Yes. Listen to his own words. Gibbon

says, "While the great body, the Roman empire, was nvaded by open violence, or undermined by slow decay, a *pure and humble religion* gently insinuated itself in the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period, or to the limits of the Roman empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of the human kind in arts and learning, as well as in arms. By the zeal of Europeans, it has been widely diffused to the most distant shores of Asia and Africa; and, by means of their colonies, has been firmly established from Canada to Chili, in a world unknown to the ancients."

Henry—That certainly is an extraordinary and most conclusive testimony to come from an avowed infidel like Gibbon. But how can you account for the fact, that in countries where it won its early triumphs scarcely a trace remains?

Mr Melvill—Just upon the one principle, that this religion is of God, not of man. Men are everywhere as free now as they were at first, to accept or reject this Divine revelation. The number of its professors has ever fluctuated. In every generation, and in every individual, Christianity has anew to do its work of conviction and conversion. We should always

remember that no man is born a Christian, and that Christianity is not hereditary. The human heart is essentially opposed to it. Men will always be found to write and argue against it.

Ashley—My own experience thoroughly corroborates the truth of this statement.

Mr Melvill—Many of its professed friends have corrupted and injured it. But amidst all, it lives on, nothing weakened by the lapse of ages. And it will live and triumph when all its enemies shall have been confounded and subdued. Besides this, had the light of Christianity continued to shine in all countries where it had once penetrated, and had the Gospel been accepted wherever it was proclaimed, we should have a stronger argument *against* the Bible than any yet put forth by the most bitter enemy.

Arthur—How is that possible? Do explain your meaning.

Mr Melvill—I mean simply what I say. Had such been the case, all the statements that assure us that salvation, though offered to all, will be rejected by the many, would have proved to be untrue. Our Lord Jesus Christ plainly says, "This is the condemnation, that light is come into the world, and men love darkness rather than light." And again, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"

(Matt. vii. 13, 14). So that again you see our opponents use an argument which tells against themselves.

Hugh—Do you not remember our reading together M. Guizot's remarks on this very subject?

Henry—I, for one, do not. Pray, let us hear them? Testimony from such a man goes further with me than whole volumes from learned doctors.

Hugh—Here is the book; it is called "Meditations on Christianity." Guizot says, "With regard both to Christianity as a system, and to each one of its essential doctrines, I have felt the weight of objections; I have known the anxieties of doubt. I will now say why my doubts have passed away, and on what my convictions are founded. I have learnt, amid the labours and trials of thirty-four years conflict upon a noisy arena, what is the value of Christian faith and Christian liberty. But let not Christians flatter themselves that their success (in propagating the true faith) will be complete. They will maintain, they will propagate the Christian faith, but they will not suppress *incredulity* and *doubt*. For the reign of liberty is, by its very nature, a mixture of evil and good; of error and truth."

Edith—Is not that statement fully borne out by the Bible? The Gospel is to be preached *as a witness*. It nowhere says that *all* will believe it.

Hugh—On the contrary, we are continually told that the antagonistic power of truth and error will be in conflict as long as the world lasts.

Mr Melvill—Before going back to Guizot, I will read for Henry's edification, an extract from the *Edinburgh Review* itself. In the editor's review of that author's last work, these words occur: "All parties recognise in the Bible *a something* which renders it unlike any other book;—the religious lesson-book for humanity—a casket in which God has treasured up for us infallible truth—the food of our souls and the glory of our being—truth lasting as the rocks, and eternal as the heavens. All whose moral being bows down to Christ, and owns in Him its Chief and Lord, value, as the most precious inheritance of mankind, the *Old Testament*, which narrates the preparation of the world for *Him;* and the *New Testament*, which contains all the extant remains of His own and His apostles' teaching." The writer goes on to say: "Mankind assuredly do for ever cry aloud to heaven for some infallible guidance. And when, from oracle, Pope, and priest, they are successively warned off, and directed *to a Book* as the *infallible* thing they seek, they have surely a right to ask whether the book is infallible wholly or in part; and if in part, which part. It seems to us perfectly impossible to arrive at any solution of these, and a hundred other difficulties, so long as the gross and mechanical notion is maintained, that *inspiration* is, in any way, wholly or in part, equivalent to *infallibility*." Bishop Butler says: "Religion presupposes, in all those who will embrace it, a certain degree of integrity and honesty, which

was intended to try whether men have it or not, and to exercise in such as have it in order to its improvement. "If any man will *do* his will, he shall know of the doctrine whether it be of God (John vii. 17)."

Henry—That difference never struck me before.

Mr Melvill—The reviewer of Guizot's work in the *Edinburgh Review* for July 1865 then quotes from the confession of different Protestant bodies: The Swiss Confession—"The Bible is itself the true word of God." The Belgic—"The naked truth of God." The French—"The summary of all truth." The Augsburg—"The pure word of God." The declaration at Thorn—"The infallible and perfect rule." And the Swiss Consensus—"A Code inspired." The English articles simply lay down this truth: "Holy Scripture containeth all things necessary to salvation." Guizot sums up his own view in these words: "If, on the one hand (it is urged), you admit the inspiration of the sacred books, yet, on the other, allow that this inspiration is not entire and absolute, who is to make the selection between the two? Who shall draw the line where inspiration stops? Who is to say what texts, what passages are inspired, and what are uninspired? To divide in this way the sacred books, is to rob them of their superhuman character. It is to destroy their authority, by abandoning them to all the uncertainties, all the disputes of men. An inspiration that is complete and constant can alone command our faith."

Hugh—Let me sum up our morning's reading with the words of one of our greatest living theologians:* "Wherever and whenever the parts of the Book of God were written; whether by the waters of Babylon, or on the plains of Horeb, or in the prison at Rome; we have the same Author, the same truth, the same purpose, the same Eternal Spirit. Whether we read the Law, the Psalms, the Prophets, or the Gospels, we hear the same loving harmonies. Whether the voice that speaks be Moses the lawgiver, or David the king, Isaiah with his lip of fire, or Amos the herdsman of Tekoa, with his pastoral emblems; whether it be Luke the beloved physician, or Peter the unlettered fisherman; whether it be Paul the accomplished Pharisee, or Matthew the humble publican—we have the same things—the same God described, the same man described, the same world, the same heaven, the same present, and the same future. And, above all, we have the same only way of pardon;—*Blood*—the blood of Christ, God and man."

* Rev. J. W. Reeve.

CHAPTER VII.

The Sixth Reading.

DOUBTS REMOVED.

THE daily chapter having been read, Captain Ashley thus began the conversation: "I feel that I am but a learner in those subjects on which you all seem to have thought and read so much. But are there not many fresh difficulties started as to the truth of the Bible and the evidences of Christianity since I was a boy, ten or twelve years ago?"

Mr Melvill—I think difficulties have been put in a new light, and unbelief has assumed a different form; but whether the phase be that of open avowed infidelity, or covert insinuation, under the guise of respect for the Bible, and desire to ascertain truth, I believe the *cause to be the same*—the enmity of the human heart to God's way of salvation. But to my mind there is far more mischief done by the underhand

treachery of pretended friends than by the open attacks of honest foes.

Hugh—Had not the open vice, which prevailed in the last century amongst all classes, much to do with the daring and blasphemous attacks then made upon Christianity?

Mr Melvill—I think so. The ribaldry of Paine suited the Court and country in those days—as did that of Voltaire in the times in which he lived. Thanks to the example of our virtuous Queen, the country is in a far different state now. Open profanity is but rarely met with. The whole state of society is changed now; but I am confident that the objections to the Bible in our times are as capable of refutation as those of the days of Paine and Voltaire.

Eustace—Are not the real difficulties at the present time connected with the progress of scientific discoveries?

Mr Melvill—I know it is the fashion for a certain school of the present day, which wears the garb of Christianity, to talk about science, and by fine words and specious objections to shake the confidence of many who have hitherto been simple trusting believers. But we ought to remember that God has given us His revelation in the form of history. He has told us what He has done age by age. This includes allusions to many subjects which are mentioned only as they are connected with the great history of God's dealings with man. The Bible does not profess to teach

geology, astronomy, or any science, *as a science.* It refers to these subjects only so far as they are connected with the history of redemption, and no farther. The object of the Bible record should always be kept in view.

Arthur—I often wish we had been told a little more on many subjects.

Mr Melvill—You are not the only one by many, my boy, who has expressed that wish. Doubtless, a great deal has been left unsaid which we should *all like to know.* Few have the humility and faith of that great statesman, Guizot, who, when speaking of the pride which dares to question the revelation of God, says: "When any one is so hardy as to *pretend*, in the name of human science, to determine the limits of the *power of God*, he must be still more hardy, and dethrone God himself."

Henry—Still, one would like to know many things which are not revealed; for instance, whether the events referred to in the first chapter of Genesis, as "days" of God, are long periods of time, as Hugh Miller thinks, with vast intervals between them; or, if the creation only occupied, as Buckland and Sedgwick, and other wise men believe, only six literal days; and that the ages of geology are passed over silently in the second verse of that chapter.

Mr Melvill—The suggestion is a very natural one, although it does not bear upon the nature of the difficulties which modern science is alleged to have

raised against the truth of revelation. *You* simply want *more information.* The argument of theologians in our days against the truth of the Bible is not that the information is *insufficient,* but that its statements *cannot* be true.

Henry—I suppose that they say certain statements are not true, and therefore cannot have been revealed or inspired by a God of perfect truth.

Mr Melvill—Exactly so; and without entering into scientific details, I think you will see at once that the first chapter of Genesis, on which these objections are mainly founded, does not contain one single statement which either *supports* or *contradicts* the present or any other of the numerous theories of geology. *It is silent on the whole subject.* We have in the first chapter a sublime statement that God created the universe. Long before geology existed as a science, Jewish commentators regarded this verse as *a preface* to the history of the formation of the world as we now have it, and though there is nothing to mark the interval between that which is stated in it, and the subsequent detail; the very first word *implies* that there *was* a considerable interval. In Dr Etheridge's valuable translation of the Targums of Onkelos we have this truth amply confirmed. The words used are, "*In the first times* God created the heaven and earth." *In this interval,* whether composed of thousands or millions of years, there is quite room for all the different theories of geologists to have been worked

out over and over again. The rest of the chapter contains all that is important for us to know, namely, the direct agency of God in fitting the earth to be the habitation of mankind. Here again, whether the days are to be taken as *natural days* or *geological periods*, is a question utterly immaterial.

Henry—Certainly this view of the first chapter of Genesis does give one the idea that these difficulties, if taken one by one, may be explained.

Mr Melvill—It should be borne in mind that when a *short summary* of vast events is given, it *must* be divided into leading heads. We should be unreasonable to expect details. If this applies to the history of a battle, or the notice of an earthquake, how much more to the history of the world's creation. God has, doubtless, told us *all* that is important for us to know, and omitted all that would minister to mere curiosity. It has seemed good to Divine Wisdom to reveal so much and no more, and we must submit, though "vain man would be wise;" and the geologist must be content, though he cannot find in the Bible a record of the successive states of the earth's surface, or answers to many of his scientific difficulties.

Hugh—No one can read the Bible and not feel satisfied that it is not its main object to instruct in scientific knowledge.

Henry—But you must allow that it is very perplexing to have such varied and ever-recurring difficulties propounded. When I read up "Paley's Evidences,"

I thought I was pretty clear as to the direct historical evidence of Christianity; the auxiliary evidences and the popular objections. But at Oxford you hardly ever now have those objections alluded to. What with doubts about the creation and the flood, alleged chronological mistakes about almost everything, I seem sometimes quite bewildered. One tells you this part of the Pentateuch is contrary to common sense; another says that is; until really at times I seem to believe nothing at all. Is it not Archdeacon Pratt who speaks of the theological geologists who amuse themselves by overthrowing one another?

Mr Melvill—I think your own remark supplies the true mode of dealing with these difficulties. They must be disposed of *one* by *one*. To do so thoroughly would require a commentary on the Bible. We can hardly hope that our morning readings will result in a substitute for the great work, now in progress, by the most learned men of the Church, with our archbishops at their head. We may safely leave the geologists to agree *amongst themselves*, before they require us to give up *the Word of God* for a theory, which, however strongly held to-day, has supplanted an opposite one, which was held just as strongly a few years ago.

Henry—Then, without going into details, there is one objection of principle which I should like you to explain.

Mr Melvill—What is it?

Henry—How can we believe that God can have

revealed anything which is not literally true? For instance,—the whole Bible is written upon the principle of giving us *the results as they appear to us*, and not as they really and truly exist. When we are told that the sun stands still, it implies that it is the sun that moves, not the earth. This is only one of many instances with which we are well acquainted.

Mr Melvill—I think the way in which you state your objection contains the answer to it. It is the principle on which the Bible is written. More than this, it is the principle on which all books of history, and of science itself, are, and must be written, in order to be intelligible.

Henry—I think I see what you mean. For instance, the Bible differs from all false religions in this, that in its teaching we have no flagrant contradictions of the truth of science. The Hindoo Shasters teach that the world is a great plain, that the earth is supported on the shoulders of an elephant, and a great deal of such nonsense. We have nothing of that kind in the Bible.

Mr Melvill—That is exactly what I mean. While we have much that is *above* reason, we have nothing *contrary* to reason in the book of God.

Hugh—I should like to read an extract from a book, called "The Bible and Modern Thought," written by one of the wisest men of the day. Mr Birks says: "The whole objection to the language of Scripture on the subject of science, arises from three errors. First, that scientific statements of the earth's motion are

absolute, not *relative* truth. Secondly, that popular language is simply *false*, and not relatively true; and Thirdly, that the relation of matter to matter, in connection with the law of force and motion, is of higher importance than its relation to the senses and universal experience of mankind." He adds, "It may be unwise to affirm that the geological investigations all prove the perfect harmony between Scripture and geology in reference to the history of creation. But the opposite assertion, that they are plainly irreconcilable, is still more unreasonable on the side of science alone, and adds the guilt of degrading the Word of God into the presumptuous guess-work of some Hebrew impostor, who dared to propound his own ignorant fancies as revelations from the Almighty."

Henry—I like that extract extremely. Do give us another.

Hugh—Mr Birks sums up the subject thus: "The relation, then, between the latest conclusions of modern science and the Bible history of creation, is one of *independent truth*, but of *perfect harmony*. Science reveals a long series of changes once unsuspected, by which the strata of our planet were formed, and a succession of nearly thirty vegetable and animal creations, which were suited, no doubt, to the state of earth in which they appeared, but were successively destroyed by volcanic convulsions, on the largest scale, by which new mountain chains rose into being.

"The most complete separation of species, an immense

preponderance of new genera, and the rise of the most stupendous mountains, separate the last of these from the present human creation. Science proves that before man appeared, the earth must have been waste and desolate, all previous forms of life destroyed and entombed.

"But science, while it may reveal the fact, that man and existing plants and animals are contemporary in the geological sense, is far too dim-sighted to disclose the times, the order, and the details of that last creation, in which all these had their birth. For anything which its most skilful interpreters can tell us, this work might have lasted through thousands of years, or Almighty Power might have compressed it into one day.

"It is here that the Word of God steps in, and, beginning its narrative with that creation which *now* exists, and with which alone man has anything to do, (at least until these recent discoveries were disentombed), reveals to us the order, the swift fulfilment, and the moral grandeur of this great work of God."

Henry—I have never before read anything so clear and conclusive as that short *résumé*. It really seems in a few words to put the whole matter before us.

Hugh—I quite agree with you, and if Arthur does not object, I should like to read the concluding sentences:

"The Bible is marked throughout by the unity of a great moral purpose. Its design is not to interfere

with the slow and silent progress of natural science, but to make sinners wise unto salvation. It was written for the use of every age, and not to gratify the scientific curiosity of our own busy generation. A treatise on geology, astronomy, chemistry, electricity, or botany, would evidently be quite out of place in these lively oracles of God. We have no right to expect in them a premature revelation of the law of gravitation, or of the undulating theory of light, or a thousand other natural truths which the progress of science may, perhaps, in future ages make known to men. The allusions in Scripture to all these subjects, we may reasonably infer, would be incidental, secondary, and collateral."

Eustace—I am not much of a reasoner, but certainly that statement seems to make the subject wonderfully clear. Do let us have some more of such "Modern Thought."

Hugh—Mr Birks goes on thus:—"Another attempt made to restrict the authority of Scripture, is by exempting from the range of Divine revelation all those departments of truth, for the discovery of which man has faculties specially provided by his Creator. Now, if there be one part of Bible history which is beyond the reach of a merely human knowledge, it must be a record of the steps of creation before the first existence of man. All later events might have been handed down, *without* a Divine inspiration, by the ordinary processes of human tradition. Here *alone* such tradi-

tion was plainly *impossible.* Even modern science must here be completely at fault. Astronomers might sooner be able to give us a chart of the bays and islands of the lost Pleiad, or of a planet of Sirius, than geologists by their own researches, to account, in detail, the events of the six natural days which immediately preceded the first appearance of man on the face of the globe. Yet this is the chapter out of the whole Bible which has been laboured to deprive of a Divine origin, on the plea, that what man can learn by his unaided faculties can never be the object of supernatural revelation. The maxim, that Divine revelation must be restricted to those subjects which lie entirely beyond the reach of human faculties, and which man could never possibly learn without direct aid from above, is no less opposed to sound philosophy than to the actual features of the Christian religion.

"If the Bible teaches little, comparatively, on matters of physical science, it is because it moves on a higher level, and refers to spiritual objects. Its authority is stamped on every part of the truth which lies within the compass of its actual message. It is not a map of the world, but its statement of the places where sacred events occurred is accurate and true. It is *not* a system of optics or astronomy; but its mention of the visible work of the fourth day, of the sunset when Abram received his vision, or the sunrise when Sodom was destroyed, are accurate and true. And it is not a system of chronology; but the ages and the

dates it records, when its true text has been ascertained, are, like the Gospel itself, 'worthy of all acceptation.'"

Eustace—There is something in the plain, straightforward way in which this is put, very convincing to my mind; but, indeed, I have never devoted time enough to the subject to tease myself with doubts; I think it is far too much trouble.

Hugh—We should all be very glad, if you, Ashley, will give us your own opinion on this subject.

Ashley—Hitherto I have been a listener. But I will gladly tell you the result of my own Bible study. I dare say I am an odd fellow, for I never arrived at conclusions in the same way as other folks with more logical heads. You know, since our friend Nugent's death I have had no Christian with whom to converse; and being in a foreign land, far away from churches and Christians, I have had no teacher but my Bible. But my own way has satisfied me, and perhaps there may be, here and there in the world, people who have no greater love for abstruse study than myself. Now, just listen to what I call the common sense view of these matters.

Hugh—I am sure it is one we all wish to take; pray go on.

Ashley—Well, then, when I began to read my Bible, of course the devil was not going to let me alone any more than others. So when I had got as far as the call of Abraham (remember I was in Egypt, where the doubts

of your learned men, who have lately found out that they are so much wiser than the Bible, had not penetrated), it suddenly came into my head, I wonder if all this is true? I had never read a theological book in my life, and was profoundly ignorant of the objections of modern infidels, or the answers with which they have been met. In fact, as Eustace knows, I had never troubled my mind on the subject of religion at all. I was just like that man in the parable, who said to his soul, "eat, drink, and be merry." I should have added, "laugh and ride," to the catalogue, and been perfectly satisfied with my portion. If any person had ventured to tell me that this world did not yield real satisfaction, I should have denied it to his face—honestly and frankly. I *did* enjoy the world. It *did* give me happiness. No thought of another troubled my mind. I had health, wealth, and friends; was possessed of a tolerably sweet temper, and good opinion of myself, had equals to be kind to me, and inferiors to flatter me; what more could I want?

During the Indian mutiny I was far *too busy to think*, and before that, parades, dinners, and dances, and an occasional tiger hunt, or pig-sticking excursion, afforded me too much pleasure to leave me time for anything else. And so I went on from day to day, and year to year. When Sunday came round, and I marched to church, the heat prevented my paying any attention to the service, which was, to me, only "a form of words." Once or twice, when cholera

had been in the cantonment, or after any accident or sudden death had occurred (and there were few weeks without one or the other), I thought with satisfaction of my own morality and sobriety, and thanked God I was not as other men! Yes, I was very happy. This world was my god, and I wanted no other. But I am talking of myself and forgetting our subject.

No sooner were doubts of the truth of Scripture injected, then, in my odd way, I tried to meet them. Satan, or my own bad heart, or both, said, "Perhaps your Bible is a fiction, and no man such as Abraham ever lived!" Now, I remember, as a boy, having a great fancy for a "Memoria Technica," as a help for learning dates, so I thought thus: In my Memoria Technica I put down that about 1822 B.C. Abraham died—and according to Pliny, Memnon the Egyptian at the same time invented letters. Now, one is as likely to be untrue as the other, so I will *doubt* or *believe both.* Again, 1556 B.C. Cecrops founded the kingdom of Athens, while Moses was studying the learning of Egypt. It is as likely that Cecrops was a myth, as that Moses was. About 1012 B.C. *sacred* history says Solomon began to build the Temple; *profane* history, that the Thracians acquired maritime power in the Mediterranean. Perhaps the Jews never built the Temple, perhaps the Thracians never manned a vessel. In 907 B.C. Homer and Hesiod, according to the marbles, are said to have flourished; at the same time Jehoshaphat is said to have been king of

Judah, and Ahab, king of Israel. It is as likely that the two former never wrote, as that the two latter never reigned. And so I went on, taking the building of Rome, the founding the kingdom of Macedon, and a long succession of leading events in profane history, placing them side by side with those recorded under the same dates in sacred history. It required no more faith to believe one set of facts than the other. I had no proof that the whole history of every kingdom in the world of which we have a record, either in sacred or profane literature, is true.

On the whole, I think it would take a much larger stretch of imagination to believe it *false*, than to believe it *true*. I do not imagine all to be one great forgery, and as it seemed to me that there were many more credible witnesses to assert the truth of the sacred, than of the profane history, and as I saw no reason to doubt the latter, I did just as any honest man would do, and made up my mind to believe *both*. In like manner I believe Mahomet wrote the Koran; and it requires no more faith to believe that the sacred writers wrote the Bible.

Mr Melvill—I do not think the way in which you have stated your reasons for belief very logical, but you have certainly followed one piece of advice which is generally given to advocates; you have understated your case. The evidence in favour of the facts recorded in the Bible, is greatly superior to those on which profane history rests. There is, however, I

think, a real weight in your argument. Whatever difference as to details there may be, the great outline of profane history is received, and certainly upon a lower degree of testimony than that of the Bible historians.

Arthur—I have often thought since you have been at the Grange, Captain Ashley, that I should like to hear what changed your views, and made you the sober fellow you now are. Eustace always wrote and spoke of you as the gayest of the gay; and when he found that you really were coming here, he said he was sure you would never live for a week in such an atmosphere as ours, without theatres or opera, races or balls. And now here you come and settle down amongst us as if you had been a parson all your life. Do tell us what caused the change!

Captain Ashley—It is not often wise to say much of one's self. But if Mr Melvill does not object, I will tell you all about it, and it certainly has some bearing on our subject. Since I began to study my long-neglected Bible, I have marvelled to think how God bore with me, when for many years I not only neglected Him myself, but spoke of Him and His wondrous works in a light and flippant manner to others. Never shall I forget that lovely night when the first serious thought crossed my mind. I was on a tour in Egypt and Arabia with a friend of the name of Nugent. After a delightful day's excursion, we sat down to rest under some palm trees in a valley, with

Mount Sinai in the distance. The last purple rays of sunlight had faded, one by one, from the granite peaks. The distant mountain group seemed set with stars. You, who have never been in the East, cannot form an idea of the beauty of an oriental night. The glory of the moon, the myriads of stars which seem so much larger and brighter than ours; the constellations unknown in our northern climes, associated as they are with school-boy days and early classical remembrances; all that night appeared to stand out in unwonted loveliness, and for once in my life I felt overpowered with a sense of the majesty of God.

You have often asked me, Eustace, what it was that so changed your old schoolmate, and now I feel constrained to tell you.

When we parted at Alexandria, you to return to England, and I to seek health in a milder climate than my own bleak highlands, I was without hope and without God in the world. More than that, I *desired* not the knowledge of God, and determined, let who would become religious, I for one never would.

Eustace—Well do I remember our last conversation. It was the night we had been looking at M. Wallon's answer to Renan, lent us by the French Consul. I wanted to return the book unread, but you said you would see how he answered Renan. We had just received the *Times*, and were both struck with the accounts it contained of the spread of cholera in Constantinople. It was the paper of the 4th of August,

and the *Times* correspondent said: "Some of those who have studied Renan's book, and said they were convinced of the truth of his arguments, now crowd into Christian churches in abject terror, and make not very successful attempts at praying." As Renan's religion was not sufficient to support a dying man, you wished to see what Wallon's was like. But I have interrupted you; go on with your account.

Ashley—Well, to go back to that night; it was more than a month after you, Eustace, had left us, and every day my hatred to God, and all that reminded me of His being, seemed to increase. Even the oft repeated Allah! Allah! of the Moslem servants, vexed and annoyed me. Up to that day Nugent had not once spoken to me on the subject of religion; we were both coming home on sick leave, and travelling in search of health, and I was petulant and irritable. Nugent's life was an hourly reproof. However early we mounted our camels in the morning; however late we bivouacked at night, he never omitted going apart, —I well knew for what purpose. And on his return, when, with the impatience of an invalid, and the detestation of his religion, which I took no pains to conceal, I ridiculed him, he never said a hasty word. Perfect peace seemed to reign in his heart, and words of kindness and forbearance always fell from his lips. Oh! how often I tried to provoke him to say sharp cross things. In the earlier part of that day I had been unusually irritable. After an Arab servant had

removed the remains of our evening meal, Nugent retired a short distance, according to custom, for his usual orison. He was absent longer than was his wont, so long indeed, that as hour after hour passed I got uneasy, and with the restlessness and fancies of disease, a hundred fears sprang up in my mind. One moment I thought that he had been waylaid by Bedouin robbers—another, that he had mounted some neighbouring height, and in his weakness had lost his footing, and been dashed in pieces. Hours of anxiety like these tell upon a man weakened by sufferings and wounds, and I began to feel as I had done when I lay in hospital at Cawnpore. However, Nugent returned at last, and when he came I thought of a verse my father used to read with uncommon pathos: "They saw his face as it had been the face of an angel." I was right glad to see him, and expressed myself more warmly than usual; and then asked anxiously what had detained him so long. It could not have been an accident, for the expression of his face showed how unruffled was the peace that shone within. I began to rally him on having met with some pleasant strangers, who, like himself, were bent on adventure, when, with a solemnity which I can never forget, he exclaimed, "I can no longer forbear; you *must* let me this once speak on the subject of which my heart is full. I have been further than I intended. Having slowly climbed what was to me a steep ascent, I sat down to rest, and taking out my

Bible, opened it at the book of Exodus. There lay before me an extensive view of the surrounding locality. I question if any grander exists in the world. From that height I saw peak after peak of the huge rocks around, and the Wady-el-Seiga, or valley of the convent, with its vast surrounding plains lying at my feet. The name *Senah* reminded me of the old *Sinai*, and though I did not attempt to fix upon the locality as the site of any particular event, I know that it was in that peninsula that God wrought His wonders on behalf of the children of Israel. I felt that I was in the land where God had spoken with an audible voice; that I was near the mountain where God came down upon it in fire, and where even Sinai itself was moved at the presence of the Lord, the God of Israel."

Then turning to me, he abruptly exclaimed, "No man can survey the scene around us, and not feel in his heart that *there is a God;* that the Hand that made all is Divine. We see before us the works of that God." And then he went on to tell of the joy and the peace which that man felt, who, in the God of the universe, recognised his own loving and tender Father. He drew such a picture of what Christian peace and Christian joy really was, confirming all by quotations from the Bible, that for once in my life I felt awe-stricken and subdued. Then he spoke of the fulness and freeness of that grace which had brought him, who had once been a careless scoffer, to the foot

of the cross. And the voice of that brave man quivered with emotion as he told the story of his own conversion, and besought me, too, to be reconciled to God. Often now, though that tongue is silent in death, I seem to hear its pleading tones as it spake that night: "Do not, I beseech you, Ashley, turn a deaf ear to *Him* who, through me, now addresses you. Even this night, while we are talking, the Son of Man is passing by. The Angel of the Covenant, who followed the children of Israel in their wanderings through this wilderness, is with us now. He gave them manna to eat from heaven, and water from the flinty rock to drink, and He has given Himself for you. He died that you might live. He endured unutterable agony, that you might have eternal joy. Do not say that religion cannot make you happy till you have tried it, and proved it for yourself."

"Only a few hours ago, descending the hill, I must have taken a wrong turn, for I lost my way, and for a time was utterly bewildered. Each moment added to my confusion—there was no guide, no way-mark. After an hour's perplexity, which seemed to me almost as long as a day, I descried some wandering Arabs at a distance, and succeeded in making them understand where I wished to go. The result of my faith in them and their guidance is, that you see me safe back by your side. And now, my dear friend, why should we be willing to believe in such a case, and yet refuse on a matter infinitely more important? I have walked

in both paths—the path that leads to death, and the path of life. You have as yet only tried one. You know the pleasures that the world can give. Ought not the man who has tried both ways to be a better judge than he who has tried only one? I honestly tell you that one hour's communion with God, such as that I enjoyed to-night, is worth all the joys I ever experienced during years spent in the service of the world. Will you not try for yourself? Do seek the Lord, seek Him *now;* and tasting the pleasures **He** can give, you will never find any relish for the vanities and amusements of the world. The peace that Jesus gives makes the heart glad in the midst of sorrow, and gives a man solid rest when all earthly things fade away."

Then, as if apologising for such a discourse, he exclaimed, with an expression of countenance which I can never forget: "Bear with me, Ashley, I will now tell what I have striven to conceal from you: all my bad symptoms have returned, and my days are numbered. I had hoped that we should together have visited Jerusalem, and seen the goodly forests of Lebanon; and, in my short-sightedness and ignorance, I had put off till that time the personal appeals which I have long wished to make to you. I thought that the story of the cross would best be told at Calvary, and that a solemn consecration to the Saviour's service would most effectually be urged in the land hallowed by His sufferings and death. But my

Master wills it otherwise. The exhaustion and pain of the last week tell me that I am nearer home than I thought; and instead of treading the soil of the Holy Land, I shall go to see 'the King in His beauty,' and to 'behold the land that is very far off.'"

Here Nugent became so exhausted that I took fright, and really thought he was going to die at once. Then I recollected he must be faint and weary. I gave him such restoratives as I had at command, and urged him to lie down and rest. But he could not be silent—his work on earth was not yet done. His last testimony had not been given. Rallying from his fainting-fit, he renewed the conversation with redoubled energy, "I am a dying man, Ashley, and you must bear with me. During my absence another of these fearful attacks came on. I had walked too far; the lovely scenery made me forget how weak I was, and I had no idea of the distance, until I came to return. Then the remembrance of my unfaithfulness flashed across my mind. I had tasted that the Lord was gracious, and yet had never urged you to drink of the living waters. I had found in God's Book light, life, comfort, and yet had never recommended it to your perusal. I had neglected the admonition, 'Let him that heareth, say *come*.' And now I implore you to take this Bible, which has been my daily companion, and read it for yourself. It will testify to you of Christ, as it has done to me. Study it, pray over it, and you will find it to be 'a

lamp unto your feet, and a light unto your path,' till you rejoin me in that land where faith is lost in sight, and we shall be for ever with the Lord."

And now, Arthur, I have told you how the change came. That Bible, by the teaching of God's Spirit, did it.

Arthur—What became of your friend Nugent?

Ashley—He lingered many weeks, learning every day to prize the Bible more and more. Entering his room on the last morning of his life, he whispered, "The Bible has been my solace and comfort on this sick-bed. In it and through it I have life, eternal life." And so saying, he fell asleep in Jesus.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

CHAPTER VIII.

The Seventh Reading.

AUTHENTICITY OF THE PENTATEUCH.

MR MELVILL—I do not think we can do better to-day than commence our examination as to the genuineness and Divine origin of the Pentateuch.

Arthur—I think you said that a book was genuine when it is written by the author whose name it bears.

Mr Melvill—I did; and we will try and ascertain what ground we have for the belief that Moses is the author of the Pentateuch. The part of Christ's Sermon on the Mount, which we have just read, contains His own positive commands, with the information added, "for this is *the law* and *the prophets*," as a reason for their observance (Matt. viii. 12).

Arthur—Will you tell me why you say that this expression refers to the Pentateuch.

Mr Melvill—We know it does, because the Jews always referred to these books as "*The Law*." The

part, referred to as "*The Prophets*," we must leave to discuss at some future time. We have the uniform testimony of critics, that "*The Law*," wherever it was spoken of in connection with the other portions of the Old Testament, meant *the five books of Moses*, as in Matt. v. 17, 18; xi. 13; xxii. 40; Luke vi. 16, and many other places. The Saviour always speaks of this *Law* as *of divine authority*, as in Matt. xii. 5, and Luke x. 25, 26. He speaks of its precepts as "*the commandments of God*," and St Paul calls it the "*Law of God*" (Rom. vii. 22).

Hugh—I have often wondered how men, professing to believe the Bible, could doubt either that the Law was *given by God*, or that it was *written by Moses*. We so often find the word "*Moses*" put instead of "*The Law*."

Arthur—I do not quite understand what you mean.

Hugh—Take one example. Our Lord says, "They have *Moses* and *the Prophets*, let them hear them." Again, in St Luke, "Beginning at *Moses* and *all the Prophets*, He explained the things concerning *himself*." In these and other places the name of "*Moses*" is put for what *he* wrote, as "*The Prophets*" for *their* writings.

Ashley—But I think we have a stronger statement still; one that banished all further question from my own mind. In the seventh chapter of St John, 19th verse, Christ says, "*did not Moses give you the Law?*" And St Paul says, Acts xxviii. 23, "All things must be ful-

filled which, were written in the *Law of Moses.*" In the eighth chapter of St John's Gospel, 5th verse, we read that the Jews said, "*Moses in the Law* commanded us;" and in St Luke xx. 28, "*Moses wrote unto us;*" and our Lord confirms this by asking, "*Have ye not read in the book of Moses?*" Dr Davidson, one of those who avowedly impugns the authority of the Pentateuch, speaking of the phrase, says, "*It must be confessed that the natural explanation of Mark* xii. 26 *is* '*The Book written by Moses.*'" In another place the same writer quotes about twenty texts from the New Testament, in which, he says, the fact that Moses wrote the Pentateuch is affirmed or implied.

Eustace—I think Mr Kingsley's words in his "Gospel in the Pentateuch," are most conclusive. He says, "As for the first five books of the Bible having been written by Moses, or, at least, the greater part of them, I cannot see the least reason to doubt it. That he wrote *part*, at least, our Lord and His apostles say expressly. The tradition of the Jews (who really ought to know best) has always been that Moses wrote the whole, or the greater part. Moses is by far the most likely man to have written them, of all of whom we read in the Scripture. We have not the least proof, and what is more, never shall or can have, that he did not write them."

Mr Melvill—I think that the positive testimony to the Divine origin of the Pentateuch is nowhere so fully stated as in Dr M'Caul's Examination into

Colenso's "Difficulties." It seemed to me, after reading that work, that every honest inquirer must be abundantly satisfied. He says, "It is possible to trace the existence of the Pentateuch in every age from Joshua to Malachi."

Arthur—But how do we know that this Pentateuch which we possess, is the one which is referred to by our Lord?

Mr Melvill—Dr M'Caul and other eminent critics tell us, that we have most satisfactory proof of this identity. It has descended to us through, at least, *four independent channels.* The Jewish people, we all know, have their copy of the Pentateuch, and so have the Greek, Syrian, and Romish Churches; and these different copies, Hebrew, Greek, Syriac, and Latin, all agree so wonderfully, as to leave no doubt of their identity.

Hugh—The Jews also possess Chaldee translations; and these, as well as their Hebrew copies, are derived from both Babylon and Jerusalem. But nothing to my mind is so convincing as the accordance which exists between the Jewish and Samaritan copies of the Pentateuch. Every one knows how those rival sects hated each other, and how delighted either would have been to detect in the other the sin of adding a "jot or tittle" to the Law, or taking from it. Yet when, after its concealment for a thousand years, the Samaritan copy was brought forth, though written in a character known only to the learned, it

was found to be, with a very few and unimportant exceptions, the identical "Book of the Law of Moses."

Mr Melvill—The Greek and Syriac translations also have each come down to us in a distinct channel from the Hebrew. There was too great a wall of separation existing to allow either to borrow from the other. The Samaritan would no more borrow from the Jew, than the Jew from the Samaritan. We therefore have *four independent witnesses*, all agreeing in the genuineness of the Pentateuch, and all ascribing its authority to Moses.

Henry—Permit me to read an extract which I met with this morning in Porter's Travels; though it is of no value as an argument, it is very interesting as showing the reverence with which the Samaritans treat their Scriptures, even in the present day. Professor Porter, describing his first visit to the Samaritan city of Nablous, tells us that he visited their synagogue, and there saw "the Book of the Law." The priest took off its numerous wrappers, and spread it before him. It was on parchment, and in old Samaritan characters. "What age is it?" I asked. "From antiquity," was the reply. It was wrapped in a covering of crimson satin, embroidered in letters of gold. Mr Grove, who also examined it, says, "The priest assured me it was 14,000 years old. I told him, if he took away the cypher, it would be nearer the truth." It is much stained and torn, worn and patched in many places. It is rolled upon two rods, apparently

of brass, and contains the Pentateuch complete. The people say it was written by Abishua the son of Phineas, but this cannot be credited. It is perhaps as old as any of our Hebrew manuscripts."

Arthur—Do you not remember that we all saw a copy of some of those ancient Samaritan MSS. in the German Gallery in New Bond Street? They were photographed during the visit of the Prince of Wales to the Holy Land in 1862.

Mr Melvill—In the account which was given at the time, it was stated that one woodcut was an accurate representation of the identical one in the handwriting of Aaron's grandson. Other critics, who cast doubts on that statement, said that it undoubtedly dated back for centuries before the coming of Christ. There are also copies of Samaritan MSS. of the Pentateuch in the Bodleian Library at Oxford, and in the British Museum. But I have interrupted you; you were saying, Ashley, that we have the authoritative teaching of our Lord himself on the subject.

Ashley—We have these striking words. Referring to Moses, Christ said, "*He wrote of Me.*" Dr Cumming well says, "Moses not only wrote, but he left us the means of ascertaining how far he prophesied what was actual historic truth. We find the promise in Gen. iii., "He" (the seed of the woman) "shall bruise thy heel." Explain the words, and they mean this: that some one descended from the woman should crush the head of the serpent, Satan. Again,

"in *thy seed* shall all the nations of the earth be blessed." Here is the very first preaching of the Gospel under the shadow of Paradise. Was this promise fulfilled? It is that which the writers in the New Testament expressly justify as a prediction of the advent of Christ; for in Gal. iv. 4, it is written, "When the fulness of time was come, God sent forth His Son, made of a woman." Again we are told, 1 John iii. 8, "The Son of God was manifested that he might destroy the works of the devil." If we unite these two texts, we shall find they combine the historic statement of the fulfilment of what Moses records as having taken place 4000 years before the Christian era.

Volney, the infidel writer, who had no love for authentic Christianity, reports, "there exists a tradition *everywhere* in antiquity of the expected conqueror of the serpent, a Divine person, *born of a woman*, who was expected to come."

The number of the *Edinburgh Review*, which we have already quoted, says, "The miraculous conception of the Great Deliverer was widely known in the world before the birth of Christ. The Grecian Hercules, half human, half Divine, subduing the hydra by his strength, and dying by its poison, was a distorted caricature of the Great Conqueror who bruised the serpent's head."

Edith—Does not that passage in Deut. xviii. 15, "The Lord thy God will raise up unto thee, of thy

brethren, a prophet like unto me," refer to the Son of God, the Saviour of sinners?

Hugh—Dr Cumming says, "If it does *not*, Stephen, the proto-martyr, died believing in a myth, for he quoted those words in Acts vii. 37; and St Peter did the same on the day of Pentecost, as we find in the second of Acts, 20 and 21 verses.

Ashley—And what an illustrious place does Moses hold among the worthies of St Paul, in Heb. xi. 24!

Hugh—Dr Cumming says, "we have a most instructive historic statement of what *the inmates of heaven think of Moses.*" After quoting the account given in St Luke xvii. 27, 31, he says, "Were this Abraham's testimony alone, I would not so earnestly ask you to accept it; as recorded here, it bears the signature of the Son of God! What does this language imply and teach, but that *Moses was* the writer of the books, that of old, and still bear, his name?"

Henry—Being all convinced that Moses really was the author of the Pentateuch, let us now go on to examine what he says. Do not some object to his account of the flood as described in Genesis, by saying, that there was not water enough to cover the earth.

Mr Melvill—Such an objection has been made. But in reply, one eminent philosopher has stated, that if all the water were precipitated, which is held in solution by the atmosphere alone, it would probably cover the earth to the depth of 30 feet. Proofs of the

Deluge abound in every part of the earth. Cuvier, a great authority in geology, says, "The crust of our globe has been subject to a great and sudden revolution, the epoch of which cannot be dated back further than a few thousand years. In all parts of the world there are to be found stratified mountains containing various marine substances, and bones of elephants, rhinoceri, and other animals, and surrounded by masses of submarine vegetation, all confirming the account Moses gives of the breaking up of the great deep." The foolish questions sometimes asked respecting events connected with the Deluge, and the preservation of life in the ark, proceed from a total forgetfulness of the agency of God.

Hugh—I think the fact of the earth being re-peopled by the descendants of Noah, is a most valuable part of the Mosaic history.

Henry—Sir William Jones has satisfactorily traced the origin of all people upon earth to the roots of Shem, Ham, and Japhet, which certainly adds another link to the chain.

Mr Melvill—The migration of Abraham and his sons shows the manner in which the earth was gradually peopled. We have also in the Pentateuch, and in the book of Job, the first picture ever exhibited of ancient manners and customs.

Hugh—I think the testimony of heathen writers with regard to the destruction of Sodom and Gomorrah, is very remarkable. Tacitus writes,—"Those cities

were burnt by the stroke of thunderbolts from heaven."

Arthur—I have just read this passage in a modern book of travels: "The valley of the Jordan offers many traces of volcanoes. The bituminous and sulphurous water of Lake Asphaltus, and the lavas and pumice thrown out on its banks, and the warm bath of Taborieh, show that this valley has been the theatre of a fire, not yet extinguished. The country itself has always borne traces of this fearful display of the Divine vengeance, and this has been remarked by all travellers, both ancient and modern."

Ashley—There is so much that is true to nature in all the customs referred to in the narratives of Moses, that I think any unprejudiced reader must feel that they are *genuine.* In his choice of a sepulchre, Abraham sought a burial-place in accordance with the eastern custom of that and subsequent ages.

Forgive me if my remarks are not quite in order, but I was so struck with this fact when in the East. You could hardly go anywhere without being reminded of something which Moses had said in the Pentateuch. I have heard the natives discussing about just such a spot wherein to lay their dead. The graves are usually excavations formed out of a rock. Then the negotiation is often carried on at the gate of the city, where, from the most ancient times, the elders met to hear complaints and administer justice. We read of the "elders in the gate" (Deut. xxii. 15); and "of him

that rebuketh in the gate." I believe the Ottoman Court is called *the Porte*, from the administration of justice, and other public business carried on at its gates.

Many other customs referred to in the history of the Patriarchs are still common in the East. Burckhardt, in his "Travels in Syria," says, "I met with a young man who had served for eight years for his food only, and at the end of that period he obtained the hand of his master's daughter in marriage." I myself met with a similar instance, where the future bride's father was rich in flocks and herds. To my simple mind, the idea of any one inventing such histories, appears really absurd.

Edith—Dr Thompson's "Land and the Book" abound with illustrations similar to those you have just given; for instance, he tells us that one day he found his servant Ahmed asleep on the bare ground, with his head on a stone pillow, and adds, "This is a sight often seen in this country."

Arthur—That reminds us of Jacob at Bethel, as related in Genesis xxviii. 11.

Hugh—Again, Dr Thompson incidentally corroborates the Mosaic account of the famine in Egypt, and the conduct of Pharaoh, as recorded in Matt. xiii. 3, 8. It is not unusual now for the people of these regions to send down to Egypt when their own supplies fail, which is the case after seasons of great drought. On the other hand, he abundantly confirms the Bible

account of the extreme fertility of the land in Syria, and the large amount of produce it yields.

Arthur—But do you suppose the enormous increase of one hundred-fold is ever now gathered?

Ashley—I was myself greatly surprised when discussing this question on the plain of Esdraelon, to hear, not merely the peasants, but intelligent gentlemen, who had rented the district from Government, stoutly maintain that they had themselves often reaped more than a hundred-fold from part of that very plain. By accident it afterwards came out that they had their own peculiar mode of calculation.

Dr Thompson fully explains it. He tells, "In that country, when they sow, they allow one-third of the seed for the birds, another for the mice and insects, and only one-third of the seed sown is expected to come to actual maturity. Thus, a man sows three bushels, and if he reap an hundred, it is an hundred-fold, according to *his* calculation, though, according to ours, it would only be thirty-fold. There is a kind of white maize sown in this same region, which often returns four hundred-fold. We have been reminded of that expression in the 5th verse of the 126th Psalm, about 'sowing in tears,' when seeing the poor peasants, in a time of scarcity, part in sorrow with every measure of seed they put into the ground. It seems like taking the bread out of their children's mouths. Indeed, more than once in my remembrance, Ibrahim Pacha, copying the example of his great predecessor in Egypt, had to furnish the seed, or

none would have been sown. The verbal accuracy of the passage is also remarkable. The sower actually 'goes forth' *from* the village to the arable lands of the open country six or eight miles away. The calamity which befell the husbandmen of Job, when Sabeans fell upon them, is often repeated in our day. When the country is now disturbed they 'go forth in companies, armed, ready to drop the plough and seize the musket at a moment's notice. Again, the calamity mentioned in Joel i. 17, is sure to follow, if they sow *too long* before rain comes. The whole description of drought in this chapter is terribly graphic, and has more than once come upon the land in modern days."

Mr Melvill—Here is another illustration which will amuse you, Arthur. Dr Thompson says, "Selim led me through an entire street of shoe-shops this morning. There is a definiteness in the name *rams' skins* which is worth noticing." Turn to Exod. xxv. 5. Is it not here that God tells Moses to command the children of Israel to bring their offerings?

Arthur—Yes, the 3d verse says, "This is the offering which ye shall take;" and in the 5th verse, "Rams' skins dyed red."

Mr Melvill—Now, is it not interesting to notice such perfect accuracy, even in the most incidental allusions of the Mosaic record? Every minute detail is correct, so far as light has been thrown upon that blessed Book. Here is Dr Thompson's account:—

"The vast flocks which come from Armenia and Northern Syria are nearly all males. The shepherds do not ordinarily bring the females to market. The leather used is therefore literally 'rams' skins dyed red.'" Surely these corroborations of Scripture are the more valuable when the incident is so minute as to exclude the very possibility of design.

Henry—These incidental illustrations, as Edith calls them, are most interesting, as confirmatory of the historic facts of the Pentateuch. But I think we have wandered a little from our subject. We have traced the existence of the Pentateuch as preserved by four different races, and the copy as found by the Samaritans. This carries us back to the days of Sanballat, that is to the times of Nehemiah and Malachi.

Arthur—Nehemiah! Why he comes quite early in the Bible before Esther and Job; and Malachi is the last book in the Old Testament.

Hugh—And yet Nehemiah was contemporary with Malachi. But that is another digression. If you will turn to the fourth chapter of Nehemiah, and read the first and second verses, it will explain what I mean. Sanballat was very angry with Ezra and Nehemiah for wishing to rebuild the Temple, and we are told "he spoke before his brethren, and the army of *Samaria.*" So you see he was himself a Samaritan, and the whole book reveals the angry feelings with which that people regarded the Jews. "They were wroth with them, and conspired to come and fight against Jerusalem.'

And yet we find from the context, that *these very Samaritans* accept the commands of the Law of Moses as binding.

Mr Melvill—It is remarkable that in the prayer of Nehemiah, as recorded in the first chapter, that prophet confesses his own and his people's sins, in the striking words—"We have dealt very corruptly, and have not *kept the commandments*, nor *the statutes* which thou commandest *thy servant Moses*."

The existence of the Pentateuch up to the time of the return from Babylon is fully proved. After this we have the testimony of Haggai, Zechariah, and Malachi, besides Ezra and Nehemiah.

Ezra speaks of the "*Law of the God* of heaven" in chap. vii. 21. Malachi commands Israel to remember the *Law of Moses*, chap. iv. 4. Haggai says, "ask the priests concerning *the Law*." *The Law* here spoken of must have been that known to *Manasseh* and the *Samaritans*, and therefore identical with the one we now possess.

Arthur—I quite see what you mean. Of course, as the commands of the law were distasteful to Manasseh and the Samaritans, they would have been only too glad to find a flaw in it, and so release themselves from obedience to its commands. It certainly is a very strong evidence that it was *the very "Law" delivered by Moses*.

Edith—You spoke of the *later prophets* giving their verdict in its favour; now I should have thought the

testimony of *earlier* ones would have more weight. Why did not *they* testify to the divine authenticity of the Pentateuch?

Hugh—That is just what they did, and most fully. We only quoted those who wrote at the close of the Canon of the Old Testament, to show that *even after so long a lapse of years* their testimony was exactly the same as that of Joshua and the immediate followers of Moses.

Mr Melvill—If you wish for further testimony we can readily give it you. The Prophet Ezekiel, concerning the genuineness of whose writings even modern criticism raises no doubts, founds his reproofs all through his books, on the fact that the Jews "have done violence to *God's Law*," Ezekiel, chap. xxii. 26. In that chapter alone there are no fewer than twenty-nine quotations from the Pentateuch. Again, the eighteenth and twentieth chapters are full of references to it. The latter giving the whole account of the wilderness life of the Jews.

Edith—It shows, at least, that Ezekiel did not think Moses a myth, and that he believed all history as we have it.

Hugh—Jeremiah repeats the same testimony, and he too, upbraids the Jews for not "*keeping the Law.*" It is very remarkable that Thenius, who is not himself a believer in inspiration, says, "'*The Book of the Law*,' which Hilkiah found, refers to something *already known*." The second chapter of Jeremiah shows that

he believed the narrative of the exodus from Egypt, and the wilderness life. Isaiah, Amos, and Hosea, take us back to the days of Uzziah and Jeroboam, and they confirm the same great truth. Isaiah speaks of it as "*The Book.*" Hosea says, "Thou hast forgotten *the Law;*" and, as Dr M'Caul, from whose "Answer to Colenso" I have read these quotations, strikingly says, "they knew all about the sin of Adam, for Hosea says, 'Like Adam they have transgressed the Covenant'" (Hosea vi. 7). And Micah knew the sentence on the serpent; for he says, "They shall lick dust like the serpent" (Micah vii. 17). Hosea also knew and believed the history of Jacob, for in his twelfth chapter he tells us about the "The angel meeting him at Bethel." Micah distinctly refers in the seventh chapter to the promises made to Jacob and Abraham, while Isaiah, Amos, and Hosea, all refer to the history of Sodom and Gomorrah. Micah uses the very words of the Pentateuch, when he says, "I sent before thee Moses, Aaron, and Miriam."

Edith—Hosea too, refers to "the song of Moses and Miriam."

Henry—In the books of the Kings, which the same critic allows "*as a history to lay the fullest claim to credibility,*" we have quotations from the "*Books of the Law.*" Thus, in the 2 Kings xiv. 6, when we are told that Amaziah did not slay the children of certain murderers, the historian adds, "According to that which is written in the book of the *Law of Moses.*

The books of Proverbs and Psalms are full of references to "the *word*," and the "*commandment;*" and the 119th Psalm is nothing but eulogy upon the *word and the law*, with exhortations to all to keep it.

Hugh—In 1 Sam. xv. 6, we have a confirmation of the fact that the children of Israel came up out of Egypt, and that the Kenites showed kindness to them; and we know that the book of Joshua gives the same evidence. In the first address given by God himself to Joshua, immediately after the death of Moses, he says, chapter i. 7, 8, "Observe to do according to *all the law which Moses commanded thee . . . this book of the Law* shall not depart out of thy mouth, but thou shalt meditate therein day and night."

Mr Melvill—I have been struck with the frequency with which this law is referred to in the Old Testament. Certainly not fewer than 203 different times; and 76 times we have it as *written in a book.*

Arthur—I think you told me when books were first mentioned, but I have quite forgotten.

Mr Melvill—In Genesis, fifth chapter and first verse, we have these words, "This is the *book* of the generations of Adam." Then in Exodus xvii. 14, The Lord commands Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua." In Deut. xxxi. 9, we are told, "Moses wrote this law and delivered it to the priests; and in the 24th verse, we find him saying, "Take *this book of the Law*, and put

it in the side of the Ark of the Covenant." It is clearly "*the book*" referred to in the passage in the first chapter of Joshua. He, and the Levites, the priests and the people, knew of their own knowledge, that the statements of that book were true, and as such they accepted them. Joshua endorses all these statements in the twenty-second chapter, fifth verse, and as he died only twenty-five years after Moses, he had ample means of ascertaining their truth.

Hugh—I think, without going any further into detail, we must all be convinced that the Pentateuch which we possess, has been traced back from the present time to the days when it was written. Without going fully into the evidence of the New Testament, we may sum up to-day's reading in the words of Dr Cumming. He says, "If Moses was not the writer of the Pentateuch, and if what is written in the Pentateuch be not actual, literal, *bona fide* historical fact, *most of the Old Testament, and all the New, must be equally untrue.*" First, David, the sweet singer of Israel, was totally misinformed, and has stated what is not true, for he says in Ps. ciii. 7, 'God made known his ways to Moses;' and in Ps. cvi. 16, 'They envied Moses also in the camp;' and in Ps. cvi. 23, 'Moses stood before him in the breach.' What would any ordinary reader infer from these words? Why, clearly that David looked upon Moses as a real person, and regarded as historic facts what he attributes to him. Isaiah lxiii. 12 confirms

the statements of David, 'God led them by the right hand of *Moses*.' Jeremiah says (chapter xv. 1-5), 'Though *Moses* and Samuel stood before.' And Malachi (chapter iv. 4) says, 'Remember ye the *Law of Moses* my servant.'"

CHAPTER IX.

The Eighth Reading.

NEW TESTAMENT EVIDENCE FOR THE PENTATEUCH.

EDITH—Have we not still stronger statements in the New Testament?

Hugh—Dr Cumming, in his little book, called "Moses Right, and Colenso Wrong," goes on thus: "St Peter writes that 'Moses truly said to the fathers, A Prophet shall the Lord your God raise up unto you of your brethen' (Acts iii. 22). And Stephen tells us, 'Moses was learned in all the wisdom of the Egyptians' (Acts vii. 22). Indeed, if Moses was not an actual person, what mean the words of St Paul in Acts xxvi. 22? 'I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.' And again, 'The children of Israel could not steadfastly behold the face of Moses'" (2 Cor. iii. 7).

Mr Melvill—In that striking roll-call of the illus-

trious dead, in the eleventh chapter of the Epistle to the Hebrews, we have St Paul's teaching most clearly stated. He says, "By faith Abel offered unto God a more excellent sacrifice than Cain. . . . By faith Enoch was translated. . . . By faith Noah, moved with fear, prepared an ark. . . . By faith Abraham, when he was tried, offered up Isaac. . . . By faith Moses refused to be called the son of Pharaoh's daughter." "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." Now, what would you infer from this chapter written by the apostle Paul? Why, that all he records he believed to be actually true; the living and historic persons engaged in the very work ascribed to them in the Pentateuch. St Jude, too, bears testimony to this fact, when he tells us that "Satan disputed about the body of Moses;" and St John tell us that the redeemed in heaven sing the song of "Moses and the Lamb" (Rev. xv. 3).

Edith—I have always thought that a strong presumptive testimony to the truth of the Old Testament is contained in St Paul's address before Agrippa and Festus. It is in the twenty-sixth chapter of the Acts of the Apostles. After solemnly declaring, in the 22d verse, that he taught "none other things than those which the *Prophets* and *Moses* did say should come," he asked this remarkable question: "King Agrippa, believest *thou* the Prophets?" evidently those of

whom he had just spoken, including Moses. And then, without waiting for an answer, he adds, "I know that thou believest."

Henry—All this certainly is very striking, and puts the subject in a different light to any in which I had before viewed it.

Hugh—I do not hesitate to say that after a careful study of the Bible, we must come to the belief, either that *the whole is true*, or that St Paul, and Stephen, and Peter, and Jude, and John, were all deceived; and yet more, to the inevitable conclusion that the blessed Saviour himself, the Lord of life and glory, either has deceived us, or was Himself deceived. From this issue there is no possible escape.

Henry—I confess that the whole subject appears to me in a very different light from what it did the day we began our readings.

Edith—Arthur and I have been looking out passages that bear upon the subject, and I am convinced the number of such passages must be very great, since you have not yet quoted one from our list. Shall I read a few? They are all the words of Christ himself. The first is, "Had ye believed Moses ye would have believed *me*, for he wrote of me" (John v. 46). "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up" (John iii. 14). "Now, that the dead are raised, even Moses showed at the bush" (Luke xx. 37). "They have Moses and the Prophets, let them hear them." "If they hear

not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 29-31. Now, all this seems to imply that our Lord did believe and teach that Moses *was* a person; that Moses wrote what the Jewish people universally attribute to him; and that what he wrote was clear enough to guide those who read and believed it, in the way to heaven.

Arthur—I have found many besides those which Edith has read. But the last is so striking I cannot leave it out. We read in Deut. xxxi. 24: "When Moses had made an end of writing the words of this law in a book, that he commanded the Levites, saying, Take this Book of the Law, and put it in the side of the ark, that it may be there for a witness." When my father read during family prayers about David's joy at regaining the ark, as recorded in the eighth chapter of the Second Book of Samuel, I could not help thinking it was because he again got possession of the Book of the Law, which it contained; and I wondered if he wrote the 119th Psalm soon after, to give vent to his feelings of delight?

Henry—I should like to read you an extract from Dean Stanley, as giving his testimony to some of the leading statements of the Pentateuch: "Egypt has this special claim, that it is the background of the whole history of the Israelites. Even in the New Testament, the connection is not wholly severed. The Evangelist emphatically places in the first page

of Gospel history the prophetic text, which might well stand as the inscription over the entrance to the Old Dispensation, 'Out of Egypt have I called my Son.' As from the long exile, or bondage, the Exodus was the greater deliverance, so against Egyptian worship, the History of the Law in Sinai is a perpetual protest. The reign of Solomon, the revival of the Egyptian animal worship by Jeroboam, the 'leaning on the broken reed' of the Nile in the Egyptian alliances of Hezekiah and Jehoiakim, interweave in later times the fortunes of the two nations, which else had parted for ever on the banks of the Red Sea."

Again, he says: "It is impossible not to be struck by the constant agreement between the recorded history and the natural geography, both of the Old and New Testaments. To find a marked correspondence between the scenes of the Sinaitic mountains and the events of the Israelite wanderings, is not much, perhaps, but it is certainly something towards a proof of the truth of the whole narrative. To meet in the Gospels allusions, transient, but yet precise, to the localities of Palestine, inevitably suggests the conclusion of their origin in the times when Palestine was still familiar and accessible, when the events themselves were still recent in the minds of the writers. This evidence is, so far as it goes, incontestable. Wherever a story, a character, an event, a book, is involved in the conditions of a spot or scene still in

existence, there is an element of fact which no theory or interpretation can dissolve."

Again, writing of Palestine, the Dean says: "The doubts which envelope the lesser things do not extend to the greater. They attach to the 'Holy Places,' but not to the 'Holy Land.' The clouds which cover the special localities are only specks in the clear light which invests the general geography of Palestine."

Hugh—I like that remark of Baron de Bunsen—"Egypt has, properly speaking, no history. History was born on that night when Moses led forth his people from Goshen."

Henry—I think Dean Stanley's incidental confirmations of that statement are most interesting. He says, in his work on Sinai and Palestine: "The vegetation is still that which we should infer from the Mosaic history. The occasional 'springs,' and 'wells,' and 'brooks,' are in accordance with the notices of 'Marah,' 'Elim,' and 'Horeb,' and the 'well of Jethro's daughter.'

Arthur—I should like to know what Dean Stanley says about the inscriptions on the rocks.

Henry—You must read his chapter on Sinaitic inscriptions, if you wish to know his opinion fully. It would occupy far too much time to read it now. He tells us that the earliest notice of such inscriptions is found in Diodorus, who derived his information from Artemidorus, 110 years before Christ. He speaks of

an altar of solid stone, "very old, inscribed with ancient unknown letters."

On the passage of the Red Sea, Dean Stanley writes thus: "I have, as far as mortal eyes can see it, seen the passage of the Red Sea. Above, towered the Gebel Attâka, the 'Mountain of Deliverance,' a magnificent range, which is one feature of the scene, unchanged and unmistakable. Whether the Israelites passed over the shallow waters of Suez, or through a channel ten miles broad, with the waves on each side, piled up to the height of 180 feet, *there can be no doubt that they did pass over within sight of this mountain and this desert, by a marvellous deliverance.*"

Now, this testimony, from such a man, has more weight with me than the objections of a hundred bishops.

With regard to the question, How so large a body of Israelites were maintained in the desert? Dean Stanley says, "Much may be allowed for the spread of the tribes far and wide through the whole peninsula, and also for the constant means of support from their own flocks and herds. There is no doubt, too, that the vegetation of the wâdys has considerably decreased. If this be so, the greater abundance of vegetation would, as is well known, have furnished a greater abundance of water, and this again would react on the vegetation, from which the means of subsistence would be procured."

Hugh—Even as late as the 17th century, a French

traveller, Monconys, writes of the Wâdy Er Rahah, as "une grand Champagne verte."

Henry—I had not finished my extract from Dean Stanley's "Palestine." He says, "The localities both on the march, and before the passage, are described with a precision which indicates that at the time when the narrative was written, they were known with the utmost exactness," and he quotes Num. xxxiii. 5-8. He adds, "there can be no dispute as to the general track of the Israelites after the passage." Moses does not profess to teach natural philosophy, but his philosophy has more in it than would at first sight appear.

Arthur—Do explain your meaning?

Hugh—Take one instance. Infidels, in their ignorance, have ridiculed Moses' statement of the creation of light before the sun. Had he not been inspired, he might not thus have contradicted the popular notion that the sun is, to our eyes, the original source of light. But he calls the sun and moon by a term which signifies "bearers," or "instruments of light," and gives to light itself an independent existence, which is now admitted by philosophers to be perfectly accurate.

Ashley—I do not think that we have any evidence of the existence of an immaterial principle in man independent of the Word of God, though the Scripture doctrine is fully borne out by observation and reason.

Mr Melvill—There is much ignorance and perse-

cution often to be found under the affectation of science. Many so-called philosophers, who have written against the Bible, insinuate that man is, after all, a very insignificant being, because other worlds may be peopled with rational creatures. They assume from this, that they are the less cared for by God.

But man remains exactly what God made him, however He might multiply the number of other beings. Such a view supposes that God cares less for His creatures because they are many. Is it so with an earthly father? Surely one child is not less loved because he has a numerous family. Under pretence of exalting the greatness of God, they dishonour Him. "Professing themselves to be wise, they became fools."

Many equally frivolous objections have been as summarily disposed of. One's common sense is shocked to be told that the book of Exodus could not have been written by Moses, because in chap. xvi. 35, we read, "they did eat manna until they came unto the borders of the land of Canaan," when every one knows that if the Bible be true as a whole, Moses never entered Canaan at all. The inference is clear, that the passages referring to events after the death of Moses, were indited by another pen. An equally futile objection is raised by those who state that the numbers who crossed the Red Sea were so great that they could not have passed over in the time given by the Old Testament. We find a curious

refutation of this in the statements of an American writer, who has proved from the time it took General Burnside to cross the Rappahannock with an army of 60,000, encumbered as they were with horses, artillery, and baggage, that there is conclusive arithmetical evidence that two millions of men could march through the Red Sea in the time specified in Holy Writ, although unhappily a bishop is to be found to state the sacred account is a thing *physically impossible.*

Hugh—These are only a few instances taken at random, but it does strike me that a man, who, by the testimony of so many competent witnesses, has made such gross blunders, might perhaps be wrong altogether.

Mr Melvill—I think that it requires no argument to prove that no man, who intended to deceive others, would do so by professing that he had sent a message, or given instructions, after his death. The supposition is palpably absurd. Well, then, if Moses, or those who came after him, wished to impose upon the Jews, they certainly would have attempted it more skilfully than by such an absurd trick. Every one knows that there are thousands of books, in which every word or chapter is not written by the professed author, and yet that circumstance is not considered any evidence that the professed writer was a deceiver. So with the Bible. The Psalms are said to be written by David; and yet Asaph and others are believed to have written some of them. So with the book of Deuteronomy.

Moses is regarded as the author of the book up to the thirty-third chapter, which we are told contains his last blessing "before his death." Then in the thirty-fourth chapter, which any child would at once see was written by one who came after him, his death is recorded. The inspired writer, doubtless, did not think it needful to preface it by telling us, that a dead man did not pen the acconnt of his death.

Eustace—The most absurd of all objections seems to me the doubt which some have thought fit to throw upon the very existence of Moses. He is referred to by men who call themselves philosophers, as a "myth." It is curious to find that he is spoken of no fewer than eighty-five times in the Bible, and by at least fifteen different writers *after* the inspired statements made in Deut. xxxiv. 10, "And there arose not a prophet since in Israel *like unto Moses*, whom the Lord knew face to face." And in every case He is spoken of as a living man, sometimes as a lawgiver, sometimes as a judge, as speaking, writing, working miracles, and pleading with God on behalf of his rebellious people. The first mention I find of him after his decease is by Jehovah Himself. God says, "Moses my servant is dead" (Josh. i. 2). Jehovah here speaks of Moses as a real man, tells us he is now dead, and promises Joshua, "As I was with Moses, I will be with thee, only do according to all the law that Moses My servant commanded" (verses 5-7). God then tells the people to remain "in the land which Moses gave

you" (verse 14). And their answer to Joshua is, "As we have hearkened unto Moses, so will we hearken unto thee."

Edith—We find Joshua, the priest, commanding the children of Israel to "do as it is written in the law of Moses, the man of God," in Ezra iii. 2. Jehoiada, in the days of king Joash, quotes Moses (2 Chron. xxiv. 6), and Daniel tells the people that the curse is poured out upon them, because they did not obey the law of Moses (Dan. ix. 11).

Mr Melvill—I think we shall all agree with Dr Cumming, that a child at a Sabbath school could have triumphantly exposed such objections as those to which we have referred; and that those who make them, need afresh to go to school to learn the meaning of the simplest words. No one can carefully read his Bible without seeing that we have in it an outline of Israelitish history from the death of Moses to the close of the Old Testament canon; and that, during this period of about a thousand years, the Book of the Law was universally written of as one acknowledged by the Jews to be the Word of God.

In a little work just written by Mr Hirtz, a converted Jew, called "An Israelite's Testimony that Jesus is the Christ," we have the Jewish creed. It contains these remarkable expressions: "I believe with a perfect faith that *all the words of the prophets* are true. I believe that the prophecy of Moses is true. I believe that *the Law* which we now have in

our possession is *the same which was given to Moses our teacher*, and that the Creator will never give us any other law."

Edith—We have many passages confirming this view not yet quoted, as, for instance, 2 Kings x. 31; xxii. 13; 2 Chron. xvii. 9; xxxi. 4, and David's dying charge to his son Solomon, confirming what has been said of God's law. He is not content with saying, "Keep the charge of the Lord thy God," but adds, As it is written in the law of Moses."

Mr Melvill—Our time is up. To-morrow we will try and ascertain what was our Lord's own judgment upon the Old Testament Scriptures

CHAPTER X.

The Ninth Reading.

CHRIST'S JUDGMENT UPON THE OLD TESTAMENT SCRIPTURES.

EUSTACE—I have been thinking a good deal about your theory, Ashley. In reading the Bible it is certainly only honest to give to the great facts stated in it (except where they are supernatural), the same weight which we attach to the outlines of ordinary history. Of course, human reason has a right to demand much stronger evidence in favour of the credibility of the supernatural, than of events happening in the ordinary course.

Mr Melvill—And assuredly the additional evidence which reason fairly demands in support of those statements in the Bible which may properly be called *supernatural*, is abundantly supplied. The class of argument which its opponents bring against it, would lead to an entire disbelief in every individual, and every fact which has not come within their own observation.

Thus, Hume's general argument against miracles, that "men ought not to believe anything contrary to experience," assumes that the persons who are alleged to have experienced miracles, never did experience them; in that case it is no argument at all, or else it amounts to this, that no man ought to believe anything contrary to his own experience. The result is, as has been fairly stated, that if Hume's argument be right, an African who resides near the equator ought not to believe in the existence of ice.

Ashley—This argument is directly opposed to the common sense and every-day practice of mankind. We all believe that such cities as Rome and Constantinople exist, though many of us have never seen them. We believe that such men as Richard III. and Napoleon Buonaparte lived, though we never saw either, and notwithstanding the "Historic Doubts" that have been thrown on their respective histories.

Henry—Really Horace Walpole did his last work so well, that I rose from the perusal of his "Historic Doubts" very much disposed to doubt whether Richard himself were not a myth, and the battle of Bosworth a fancy! It certainly is easy to throw doubts on almost everything.

Hugh—I suppose no man living has done more efficient service to the cause of truth, by exposing the fallacy of this species of reasoning, than Archbishop Whately. His "Historic Doubts" relative to Napoleon Buonaparte, were most probably suggested by

Walpole's book, but he states that his object in writing them, was to demonstrate that it is possible to give a philosophic denial to the most notable facts of history, as well as to the doctrines of Christianity, and the statements of Revelation. But it is not only on this point that we are indebted to the Archbishop. He has ably met other difficulties; for instance, the one which you, Henry, referred to in one of our late readings—viz., that from the mass of evidence required to prove its truth, the authenticity of the Scriptures must be more difficult to establish than that of other books.

Henry—Well, it does seem like it.

Mr Melvill—Just hear what the Archbishop says: "Some are apt to suppose, from the elaborate arguments that have been urged in defence of the authenticity of the Scriptures, that it is harder to be established than that of other ancient books. But the importance, and the difficulty, of proving a thing are apt to be confounded, though easily distinguishable. We bar our doors carefully, not merely when we expect an attack, but when we have an unusual treasure in the house."

Ashley—I am always proud to remember that I am half Irish when I hear quotations from our late Irish Archbishop. They are so full of common sense.

Hugh—Let me now read you another of his remarks: "The authority on which we rest our conviction of the genuineness of the New Testament Scriptures, is

of the same kind with that on which we acknowledge the works of Cicero, and other classical authors, though incomparably stronger in degree. For it is not to the Roman world in its widest acceptation, but to the literary portion of it, that we appeal in respect of any volume of the classics. On the contrary, the Scriptures were addressed to all classes, so that probably for one reader of Cicero or Livy, there were more than fifty persons, even in a very early period of the Church, anxious to possess copies of the Scriptures, and careful as to the genuineness of what they read. Many lose sight of the very circumstance on which the chief force of this testimony depends, namely, that its genuineness is not assumed upon the decree or decision of any one society or set of men; but on what must have far more weight, viz., the concurring independent conviction of a number of distinct churches in various regions of the world."

Eustace—That seems a convincing argument; but what subjects are we to take up to-day?

Mr Melvill—We have by no means exhausted our proofs in favour of the authenticity of the Pentateuch; and evidence as authoritative may be adduced from the words of our Lord and His disciples, with reference to all the rest of the Old Testament Scriptures. I think we should not omit to remark such incidental notices as those which occur in to-day's chapter. In this fifth of St Matthew we have our Lord's attestation of His own personal belief in the existence and per-

secution of the prophets (ver. 12). And in verses 17, 18, 21, 27, 31, 33, 38, 43, we find Him quoting from the Old Testament words to which His hearers as well as Himself defer, as the utterances of God. Well may He exclaim to His unbelieving audience, "Ye do err, not knowing the Scriptures."

Hugh—Again, on His way to Emmaus, He reproves the two disciples for being so slow to believe what the prophets had spoken: "And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning himself."

Mr Melvill—I have often thought what a wondrous sermon that must have been. It is worthy of notice, too, that our Lord positively affirms in Matt. viii. 4, that the ceremonies and offerings enjoined in Leviticus were commanded by Moses. The fourteenth of Leviticus begins with these words, "The Lord spake unto Moses." So that the command of Moses is equivalent to the command of God. Again, we have in John vii. our Lord's inquiry, "Did not Moses give you the law?" which is in Scripture language a strong affirmation of a fact.

Edith—I have noted several passages in which the phrase, "*Have ye not read?*" applied to portions of the Old Testament, seems a conclusive reply to every objection. And it is certainly worthy of notice, that we cannot find, in one saying of our Lord or His disciples, a single remark indicative of the slightest doubt as to the truth of every statement contained in

the Old Testament Scriptures. On the contrary, they always refer to them in a manner that shows they looked upon their authority as supreme.

Mr Melvill—The confident assurance with which Christ speaks of every Old Testament prediction being accomplished when the set time comes, is very instructive. We have no fewer than twenty-six times the expression: "that it might be fulfilled." As you have already seen, Christ says expressly, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."

CHAPTER XI.

The Tenth Reading.

INFIDEL OBJECTIONS TO THE SCRIPTURES.

HENRY—It certainly has shaken my faith in the opinions of unbelievers, to find that so many know very little about the Bible, which they so greatly abuse. Two or three, amongst those I met at Oxford, said they had followed the example of their leaders, and candidly confessed they knew nothing about it but from hearsay.

Eustace—But did they not malign their leaders by saying so?

Hugh—I think not; for we have it on the authority of Dr Samuel Johnson, that Hume acknowledged that "he had never read the New Testament carefully through;" and Paine had the effrontery to avow, that when he determined to write against Christianity, he procured a Bible in order that he might know what he should write against! Dr Newton, once a noted infidel, says, that for eighteen years he sought diligently to find any who cast away the Bible, and who

were at the same time acquainted with its contents; and though he found some who declared they were, a little conversation induced the confession, "that their knowledge did not extend far."

Henry—At any rate, if the infidel leaders do not know much about the Bible, many of them have great talents, and in other respects are very learned, and I cannot help thinking it one of the strongest arguments in favour of their views, that they should number so many able men in their ranks.

Mr Melvill—I think that is an argument most easily answered. It should be remembered that however numerous and able (and we deny neither their numbers nor ability), yet men far more numerous, and far more eminent for learning, have been found in every age on the side of the Bible.

Hugh—Another fact which must never be forgotten is, that the great Founder of our religion, and His followers, foretold that unbelievers would arise; so if there had not been such, many of the prophecies could not have been fulfilled. A little consideration will show the cause of this unbelief, especially in men of great intellectual power. Men incapable of clear views are often content to give Christianity a general belief, while they live in direct violation of its precepts. The inconsistency does not strike them. Their view of it is imperfect. They do not see the utter impossibility of living a life of sin, and finally escaping the punishment which is threatened against it. And so

they go on through life, not troubling themselves about religion, and with a kind of vague hope that they shall fare in the end as well as their neighbours. A man of clear and vigorous intellect cannot thus deceive himself. He feels that if Christianity be true, his life must be conformed to its precepts, or else he must pay the penalty of his disobedience. He is not willing to submit his life to the law of Christ, and he is glad to escape inconsistency, by trying to persuade himself that the law is not binding. His inclination and regard for his own reputation alike lead him to embrace infidelity. That this should be so is quite consistent with our Lord's own description of those who should be His followers.

Ashley—I do not quite understand this. Will you explain what you mean?

Mr Melvill—We learn, from the express declarations of Christ himself, who are capable of becoming His disciples. Christ says, that to qualify the human mind to receive the truth, there must be a humble, teachable spirit, and a willingness to deny Self. He says "except ye be converted, and become as little children, ye shall in no wise enter the kingdom of heaven." And He also says, "If any man will be my disciple, he must deny himself, and take up his cross daily, and follow me." The intellectual infidel has not the humble, teachable spirit of a little child, and he will not deny himself, and take up his cross, and so cannot follow Christ.

What a mercy it is, that in many men of high intellect, and in many cases where a spirit of infidelity has been for a time yielded to, the grace of God has been sufficient to overcome the pride and hardness of heart, and to bring them as humble disciples to the feet of the Saviour!

Ashley—I see now what you mean, and certainly, those infidels whom I have known, are sadly deficient in that freedom from prejudice and pride, which would make them willing to receive the truth.

Henry—Now that is just the view to which the men of whom I spoke object, and I think with some propriety. They say, are we to make no use of our reason? Are we to believe blindly whatever may be taught us? Have we nothing to do but listen and believe?

Ashley—Nothing can be more unfair than such a way of putting it. Every man ought to use his reason. It is a gift from God for which he will one day have to give account. So far from the use of reason being forbidden, the Bible enjoins it as a positive duty, that every man should be ready always to *give a reason* of the hope that is in him (1 Pet. iii. 15).

Henry—How can you make this command compatible with the simple faith of which you have been speaking?

Ashley—Just in the same way that an implicit belief is given to truths elicited from different branches of natural philosophy, when the evidence on which *those* truths is founded has been examined by the

reason, and found sufficient. In both cases the office of reason is to examine into evidence, and when once the evidence is ascertained to be sufficient, however contrary to our former impressions and prejudices, assent must be given to the truths. Any one who has tried the experiment, must know that there are fluids, the mixing of which causes the temperature of the mixture greatly to exceed the temperature of each in its unmixed state. But a tyro in chemistry, who has witnessed any ordinary experiments, will be quite willing to believe the truth of the one just referred to, upon the mere testimony of the lecturer, without himself witnessing it.

In religion, there is ample scope for the highest exercise of the profoundest intellect, and of the most subtle reason. The higher the intellect, and the more subtle the reason, the clearer and the stronger will be found the accumulated weight of evidence on which Christianity rests. When once reason has fulfilled its office in ascertaining the sufficiency of this evidence, it must accept the truths so substantiated with a simple and childlike faith, however contrary such truths may seem to preconceived opinions or natural prejudices, and however incapable our reasoning faculties may be fully to comprehend these truths.

Henry—This seems to me to be just the difference between reason as applied to religion, and to natural things. When applied to the latter, it does not compel us to believe, on any evidence, truths which we

cannot understand; whilst we admit that, applied to religion, a great proportion of the truths are quite beyond our comprehension.

Mr Melvill—My dear Henry, will you tell me one truth with regard to natural things, which the highest philosopher really understands? Take the simplest. The whole creation teems with life. Its existence is beyond the possibility of doubt. Does the wisest pretend to comprehend what life is—whether taken in man, the highest of God's earthly creatures, or in the lowest zoophyte, or even in the smallest plant? And yet the existence of this utterly incomprehensible life is admitted by your philosophers who reject Christianity on the ground that its truths are beyond their comprehension.

When once reason is satisfied with the evidence on which revelation rests, as being given to us by our heavenly Father, He has an undoubted right to require us to acquiesce in much which we cannot understand.

Henry—This argument never occurred to me before, although it is plain enough as you now state it. Your principle applies to those great laws which apparently pervade the whole universe. In fact, philosophers give them fine names, and then act as if the whole were understood.

Hugh—The law of gravitation is an example of this. The great fact is admitted by all. But how it is, or why it is, every honest man must confess to be a complete mystery.

Mr Melvill—That is strictly the case. Rationalists, so far from being entitled to that monopoly of reason which they assume, are in fact most irrational. The highest object of reason is to arrive at definite, fixed truth. The ultimate result of the wisest rationalist is scepticism. He lives in a region of doubt. It would seem as if Satan most effectually attains his object, by continuing to suggest to the mind of man that first question which he propounded in the garden of Eden: "Hath God said?" The existence of the doubt effectually prevents the truth being embraced, and there can be no more subtle device, than to delude man into a belief, that to doubt is the essence of wisdom. It has been well said, that "to doubt is commonly the extent of human attainment." The atheist does not know that there is no God. He only doubts. The deist does not disbelieve the inspiration of the Bible. He merely says he is not convinced of its truth, and he therefore doubts. Those who reject the Bible do not fully disbelieve it. They fear that it is true—hope that it is false—and therefore doubt.

The result is, they risk an eternity of misery upon evidence insufficient to convince them of the falsehood of that which they reject. And as they live doubting, they die doubting.

Hugh—One of the most remarkable instances of this irrational inconsistency is to be found in Rousseau. His doubts led him to refuse to yield belief in

Christianity, whilst he was fain to admit the perfect moral teaching of the New Testament.

Henry—How do you know that to be a fact?

Mr Melvill—You will find, in his "Memoirs," that on one occasion he was surprised by some infidel friends reading the New Testament to his children; and when remonstrated with for his inconsistency in so doing, exclaimed, "Show me any other book with a morality so pure, and I will give up the New Testament for it!"

Hugh—In the cases of Strauss and Renan, we have a striking illustration of the manner in which free-thinkers wilfully prejudge Christianity. Instead of bringing to the consideration of the subject a humble child-like spirit, they both begin their investigations of truth with avowed prejudices, which, in fact, assume that Christianity is false. The former states that he examined evangelical history "with a preconceived certainty, that a supernatural fact *could* not exist." Of course he has arrived at the conclusion that it *did* not exist.

Renan informs us that he, too, "held a principle anterior to his historical researches, and which became the guiding thread to them." The principle, he says, is this: "Every fact given as supernatural is false." In consequence he effaces from his history all that has the character of a distinct intervention from God; after which he "nowhere meets with this Divine intervention."

Mr Melvill—One of the most remarkable circumstances connected with the history of infidelity is the want of fairness, and the persecuting spirit of its followers. *Prima facie* we should suppose that these advocates of the claims of reason would be most anxious to rest their success upon a simple appeal to fair and logical arguments, and that they would be careful to refrain from anything which would give the least colour to an imputation against them of a want of perfect candour. Experience teaches us that the opposite of this is the case.

Arthur—How did these men show their want of fair dealing, and their disposition to persecute?

Mr Melvill—To give instances would occupy more time than we can now afford. While talking of toleration, they advocate persecution to the death. I have no wish to malign them, or overstate what they really say, so will read you an extract from one of their own most accomplished leaders:

"Fanaticism is not (he writes) an error; it is a blind senseless fury. The only way is to restrain those who broach it. You must lay aside philosophy, shut your books, take up the sword, and punish the knaves!"

The same spirit re-appeared in the recent infidel and republican movement which agitated Switzerland. No sooner had the infidel party attained power, than not content with the exercise of unfair influence and misrepresentation of true believers, they adopted, as

is well known, the grossest persecution, and endeavoured, so far as they had the power, to put a stop to all preaching and publication of the truth.

Arthur—Now do tell us something with regard to their deceit.

Mr Melvill—You have often heard of the fearful state of immorality and irreligion into which France was plunged towards the close of the last century. Amongst the means used to bring this about, was the publication of a certain "Encyclopedia;" a book which the infidel leaders of that day said was to be so perfect as to make all other books superfluous. In editing the articles of this Encyclopedia, Voltaire's motto was, "Strike, but conceal your hands." The utmost caution was used in its publication, and infidel principles were insinuated in articles on chemistry and other sciences.

In his ungodly egotism, Voltaire was wont to exclaim: "I am weary of hearing people say that twelve men were sufficient to establish Christianity: I will prove that one may suffice to overthrow it." One of his favourite wishes was, that he might "die on a heap of Christians immolated at his feet."

Arthur—Did the work do much harm?

Mr Melvill—For a time infidelity seemed really to triumph. It spread rapidly, and many crowned heads became followers of the infidel Voltaire and his licentious accomplices. Amongst other tricks which these men practised, Diderot, D'Alembert, and others,

used to dispute publicly on religion in the cafés of Paris with their own friends under the guise of opponents, the pretended advocates of Christianity taking care to be always defeated.

In 1778 Voltaire was received with a sort of popular triumph in that city, and very shortly after he expired in the most dreadful torments of agony and remorse. We have the emphatic testimony of one of his own friends, that the Marquis de Richelieu fled from his death-bed, exclaiming, that "the furies of Orestes could give him but a faint idea of those of Voltaire."

Arthur—How horrible! Did other unbelievers die in the same way?

Hugh—I think the account given of the last hours of Hume and Paine by their own friends, affords a full answer to Arthur's question.

Hume tried to persuade some who visited him that he was willing to face death on his own principles; but no sooner had they left his chamber than his terror of mind found vent in such piercing shrieks, that the terrified nurse ran out, exclaiming, that nothing should ever induce her to attend another infidel in his last hours.

Paine's agony of soul on his death-bed was so great, that it wrung from him the prayer, "O Lord, help me! O Christ, help me!" God only knows if that prayer was sincere.

In the life of Etienne Grellet, the celebrated French Quaker, whose father was comptroller of the mint in

the reign of Louis XVI., we have a thrilling account of his visits to that infidel just before his death. Grellet says, "I found him in a wretched state, ill and destitute. He had been so neglected or forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him."

Grellet procured him a nurse, and asked Miss Roscoe, a young Quaker lady, to visit him. Once when in his room, some infidel associate came to see him, and said, "Paine, they say you are turning Christian, but we hope you will die as you have lived." Turning to Miss Roscoe, Paine said, "You see what miserable comforters they are."

He then asked her if she had read any of his writings. She told him she had begun "The Age of Reason," but it made her so miserable, that she flung it into the fire. "I wish all had done as you did," he exclaimed, "for if the devil ever had any agency in any work, he had it in my writing that book." She repeatedly heard him exclaim, "Lord Jesus, have mercy on me."

He wrote a great deal during his last illness; and as those papers were carefully destroyed by his infidel friends, it may not unfairly be presumed that they contained statements in opposition to his former views.

Mr Melvill—Our time will not allow us to give more instances of this nature, though they are, alas! too abundant. We have wandered from our subject,

and must reserve some further evidence for a future day.

I will just read you, in conclusion, the description which Lord Chesterfield (a most impartial witness) gives of the views of the sceptics of his day. It applies equally to the sceptics of every other period:

"I believe that there is no God, but that matter is God, and God is matter, and that there is no matter, whether there is any God or no.

"I believe that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end.

"I believe that man is a beast; that the soul is the body, and the body is the soul, and that after death there will be neither body nor soul.

"I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural. I believe not in Moses; I believe in philosophy. I believe not the Evangelists; I believe in Lord Bolingbroke. Lastly, I believe in all unbelief."

Hugh—Judging from the specimens I have met with, the infidels of the present day are as inconsistent as was Lord Bolingbroke. I heard an address the other day, when I was in Perth, from the Rev. Dr Bonar, on this very subject. He closed with a few striking remarks upon the pride of intellect, which, as I wrote them down at the time, I can give you. I regret that no more of his address was committed to paper. He said—

"Satan still comes to men of the world, and men of science, with the two old lies, which he has preached from the beginning: 'Ye shall not surely die,' and 'Ye shall be as gods,' or, as it should be rendered 'as God.' And it is with this expectation he is puffing up men, and slaying millions.

"Satan is tempting the man of science with wisdom, pretended wisdom—in some cases true science, but most commonly it is false. By means of these efforts, his teaching is all against the Bible. The intellect of man, in the present day, seems engaged in a deadly struggle with the word of God. It is human intellect grappling with the trammels of inspiration. Man fighting with God—man's wisdom fighting with God's wisdom. They have dropped the old infidel name of 'Freethinkers,' and call themselves 'Thinkers,' as if none thought but they. Ah! think on!—but remember there is One who can think better than you! Think on—but remember who has said, 'He that sitteth in heaven shall laugh—the Lord shall have them in derision.'

"So will they find it in the great day, when the Saviour, who now beseeches them to turn and live, will say, 'Behold, ye despisers, and wonder, and perish.'"

"There is no possible medium between a fully inspired Bible and downright atheism."

CHAPTER XII.

The Eleventh Reading.

ROCK WITNESSES TO THE BIBLE.

EDITH—How sorry I am that the vacation is so nearly over, and that our nice readings must come to a close.

Mr Melvill—I have been looking over my notes, in order to find out what particular aspect of our subject it will be well for us to consider in the few days which remain, and I am surprised to see how many most important topics are as yet untouched. Indeed, I feel almost bewildered by the numerous subjects which we ought to consider, in order to arrive at anything like a fair statement of the external and internal evidences in support of the Bible.

Hugh—The more I study the Bible, the more amazed I am at the new evidences to its truth which are continually springing up. I thoroughly believe that what David said of his own share may be said of every one of the inspired writers: "The anointed of

the God of Jacob . . . said, The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me" (2 Sam. xxiii. 1-3).

Mr Melvill—There is scarcely one of the prophets who does not begin some portion with the solemn statement—"Thus saith the Lord,"—clearly implying a direct revelation from God.

A recent number of the *Quarterly Review* says, that "the progress made in science and antiquarian research has imparted a fresh and life-like interest to biblical study;" and this I thoroughly believe. Can anything, in an incidental way, be more striking than the recent discoveries of astronomy about the group of stars called the Pleiades?

Ashley—However familiar such subjects may be to the rest of you, do remember that I am such an ignoramus, that it is with difficulty I can solve the commonest problem; so do tell me to what you refer?

Hugh—I dare say you remember those words recorded in the 31st verse of the thirty-eighth chapter of the book of Job: "Canst thou bind the sweet influences of the Pleiades?" Scholars tell us that the Chaldaic word, translated in our version Pleiades, is Chimah, which means literally an axle, a hinge, or a pivot, which turns round and moves other bodies with it. Now, it has been lately ascertained by astronomers, without any reference to this text, that the Pleiades is the group of stars in the north-west of the

heavens, which is the axle round which the solar system actually revolves.

Captain Ashley—Well, I never heard anything more interesting. So these literati, while puzzling their brains about the stars, have unwittingly found out that the statement in Job was no allegory, but a profound astronomical truth. But is the fact really established, or is it only an ingenious theory?

Hugh—I will answer you in the words of the learned professor —— himself, as I wrote them down from his own lips. He said: "This great physical truth is now established beyond the possibility of doubt. It is one of the greatest triumphs of human genius."

Eustace—Since you heard that lecture, I have read the account given by M. Maedlar of Dorpat. He positively states, without fear of contradiction, that by an independent calculation, he has ascertained that Alcyone, the brightest star of the Pleiades, is the luminous hinge, as he calls it, round which our sun and his attendant planets are moving through space.

Mr Melvill—With this new explanation, what a flood of light is thrown upon the question of the Almighty. "Canst thou," ignorant, impotent man, "bind the sweet influences of the Pleiades?" or modify, in the least degree, the wonderous influence by which it whirls the sun and its planets around its pivot with such inconceivable velocity?

Surely it is not unreasonable to suppose that other

subjects, now involved in mystery, will, in God's good time, be brought to light, and that a day will come when the most hardened scoffer will be constrained to adopt the words of the Psalmist—"Oh! Lord, how manifold are thy works! in wisdom hast thou made them all" (Ps. civ. 24).

Eustace—I think that some of the statements to be found in Sir Robert Kerr Porter's recent travels are extremely interesting, as bearing upon what Hugh calls the incidental testimony of the truth of the Bible.

Edith—When you were reading his book to us the other day, I could not help thinking of that remarkable passage in the last chapter of Joshua, where he says, "Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall therefore be a witness unto you, lest ye deny your God." And if one stone is a witness, surely others may be.

Captain Ashley—Do tell me to what you refer. I have not read Porter's book.

Hugh—Sir R. K. Porter tells us, that a stone has been recently discovered at Susa, of which place we know Daniel was governor, as well as of Babylon. Three of its sides were cut in bas-relief. Two of them have representations of a man, apparently naked, except a sash round his waist and a cap on his head. His hands are bound behind him, and two lions, in sitting posture, appear on each side at the top, having

each a paw upon his head. If we read the account of Daniel bound, and cast into the lions' den, I think we must agree that this stone affords the strongest possible presumption that the record there given is simple historic truth.

Again, Sir R. K. Porter says, "There is a block of grey granite lately discovered in the western palace of Babylon. On the block is a large lion standing over the prostrate figure of a man, who is crushed by it."

The same authority says, "They fished up from the bed of the river Euphrates, on which Babylon stood, various silver coins. On the reverse of the coins are castellated buildings, each of them over dens of lions. On the obverse of one of these coins is a man in mortal conflict with a lion. On the obverse of another coin, is the figure of a man, his features those of a Jew. He is standing with a foot upon each of two sphinxes, while two lions stand erect, one on the right, the other on the left. He takes the paw of one with his right hand, and seems to be in perfect safety, the sovereign ruler of the wild and ferocious beasts."

Let me mention one more proof, and I have done. There was found in the ruins of Babylon a coin, which is now in the possession of a gentleman of the name of Burgoyne. On the coin are engraved three figures of men in a burning furnace. Outside the furnace is a hideous and gigantic idol, and round the idol are people doing homage to it.

Eustace—Well might Dr Cumming exclaim, in

referring to these facts: "Read the story of the three Hebrew youths, the furnace, and idol on Dura, and remember that these coins, fished from the bed of the Euphrates, are not one of them less than probably 2500 years old, and must be descriptive of memorable historic facts. So that not only the stones on the wall, the rocks in the desert, but the very river throws up its buried treasures to prove the truth of events recorded in Scripture!"

Mr Melvill—Proofs like these are multiplying continually, and would time allow, we might adduce other instances from modern writers. Enough has, I trust, been stated to increase our firm and steadfast belief in the "Scriptures of truth." Perhaps we cannot employ the rest of our time this morning, better than in pursuing our examination of the testimony of some of these rock witnesses, and any other incidental testimonies to the narratives of the Bible. I had thought of taking up the subject of fulfilled and unfulfilled prophecy, and of referring to Layard's work as a striking confirmation of the truth of prophecy. But that is a large subject, and would itself require a book; besides, every reader of "Keith on the Prophecies," has the matter so fully and satisfactorily put before him, that we cannot do better than recommend all who wish for such evidence, to a careful perusal of his book.

Edith—I should much like to hear more about these rock testimonies. When I first saw Mrs

Ranyard's book advertised, with its strange title: "Stones crying out," I could not imagine what it meant; but I had not read far before I felt our Lord's words had indeed been fulfilled, and that "the stones had cried out of the wall, and the beam out of the timber had answered it" (Hab. ii. 11).

Eustace—Modern discovery certainly does throw light upon that singular passage: "For the stone shall cry out of the wall." I never before could attach any meaning to it.

Henry—There is one equally strange in Ecclesiastes: "A time to gather stones together." Surely that is the present time; for whether Mr Foster, or Sir Henry Rawlinson, or M. de Laval, who photographed those hundreds of inscriptions from the stones of Sinai, be right or wrong, nobody can deny the fact, that they, and Layard, and hosts of other travellers, have been gathering the stones together, and that it would be difficult to disprove the accumulated evidence which they draw as a result of their labours.

Edith—I think the way in which Mrs Ranyard has summed up that result, is most conclusive. Let me read you her own words: "The small and classic lamp which the ancients left beside their dead in tombs, appears now about to be placed in the hand of modern readers. Learned men of many nations are striving to rekindle from it a light whereby to read the cuneiform characters which expressed the thoughts of the old Chaldeans, Assyrians, and Persians, ere the

commencement of profane history, and which only fell into general disuse about 330 B.C.

"These devoted students still pursue their researches, in the firm belief that while much uncertainty attends them, they have in the main succeeded. They declare, 'that there ought no longer to be any doubt in the minds of the most sceptical, that the people, the names, and the events recorded in the Bible, are the same with those of which they read in Abyssinian tablets and cylinders.' Sir H. Rawlinson points out the satisfaction of being able, 'from a source of unimpeachable integrity, inasmuch as it proceeds rather from the enemies of the Jews, than from their friends, to verify many of the most important historical statements of the Old Testament.'"

Henry—I should like to hear some of those alleged verifications.

Mr Melvill—Every time we meet I increasingly feel how imperfectly we are able to enter upon these subjects. It is positive injustice to those noble men, who have devoted the best years of their lives to these studies, to attempt to give the result in the compass of a few extracts. If you want really to understand the evidence, I would refer you to that most interesting volume of the Rev. G. Rawlinson, on the "Five Great Monarchies." It contains all the discoveries of his illustrious brother, and throws a flood of light on the early history of the world, as revealed in the Bible. These disentombed records,

which have, in all probability, lain buried for forty centuries, now present themselves to prove that the word of the Lord is "the truth," Ps. cxix. 142.

Henry—At any rate, tell me something, till I can procure and read these wonderful books for myself.

Mr Melvill—I will give you one illustration, which will, I hope, be of sufficient interest to induce you to search for others. The book of Genesis is generally believed to have been written by Moses. One of the great tests by which we may distinguish a forgery from a true history is, that the forgery avoids all minute details of time and place, while in a true history these are given, as they naturally occur in the statement of an eye-witness. The whole book of Genesis abounds in these details. For instance, we have the account of Abram's journey from the land of Ur. The names are given of the five kings with whom he fought, and amongst them that of Chedorlaomer. Now, Ur itself ceased to be known by that name some hundred years before the birth of Christ, and we have not, in any fragment of history, the name of Chedorlaomer. Sir H. Rawlinson tells us that, in the recent excavations in Chaldea, Mr Taylor not only discovered traces of Ur and other cities mentioned in the tenth chapter of Genesis, but that he found a brick with this inscription: "The signet of Orchamus or Urukh, the pious chief, king of Ur." Again, if you will turn to the fourteenth chapter of Genesis, 5th verse, you will find it stated that Chedor-

laomer, king of Elam, made war upon some neighbouring kings, and amongst others, with the Zuzims in Ham (verse 5). Now these recently discovered monuments state, that, not long after this very reign, the old line of Ham and Chaldea were superseded by another family who came to reign at Ur. Rawlinson states, as the result of researches amongst the subterranean stone-books, that the Mosaical narrative conveys the exact truth, and that the early Babylonians were an Hamitic race, and distinct from the Assyrian Shemitic. Sir Henry Rawlinson also gives a most satisfactory reason for some of the difficulties which learned men have felt in identifying names and places in these localties, viz., the almost universal adoption of double names—the one derived from the Cushites, or original descendants of Ham; the others, from those adopted later by the Shemites. Rawlinson's brother says: "The extremest scepticism cannot deny that recent discoveries in Mesopotamia and adjacent countries, have recovered monuments belonging to the very earliest times, together with a vast mass of written records;" and he adds, "The best linguists in Europe have now accepted the decipherment of the cuneiform inscriptions as a thing actually accomplished."

There is no appearance in all Chaldea, so far as it has been explored, of any building which can be assigned to a date before Urukh.

Edith—And those are the very bricks which you

pointed out to us in the British Museum. When I looked at them, I could not at all realize their immense antiquity, or the invaluable light which their discovery shed upon the truth of the Word of God.

Mr Melvill—We have only time to refer to one other of these late corroborations of Scripture:

Mr Taylor, at the request of Sir Henry Rawlinson, conducted the excavations at Mugeyer, where was a temple, which, he says, is clearly the workmanship of the Chaldean period. After immense labour they came upon a cylinder, which is now in the British Museum. The inscription tells us that the building itself was a temple of the moon at Hur. Sir H. Rawlinson says: "Its identification with Ur of the Chaldees is complete." It also gives the names of the kings, from Urukh up to Nabonidus, and among them we find the name of this identical Chedorlaomer. This cylinder is said to be the work of Nabonidus, the last of the Babylonian kings; and it distinctly states that Belzaresur (Belshazzar) was his eldest son, and as such, according to Babylonian usage, was admitted to a share of the government.

Hugh—Does not all this wonderfully confirm the account which we have in the 5th chapter of Daniel? We there read, that when Cyrus took Nabonidus prisoner on the battle-field, Belshazzar, regent of Babylon, was king and governor of the Chaldees in virtue of his birthright. This affords a full explanation of the difficulty which has hitherto been un-

satisfactorily explained away by hosts of commentators.

Edith—I do not understand to what you refer.

Hugh—In the 16th verse of the fifth chapter of Daniel, Belshazzar promised Daniel, in addition to gold and goody raiment, that if he will "read the writing, and show the interpretation thereof, he shall be the third ruler in the kingdom." This passage has been tortured in a thousand ways, to prove that it must mean the second; for it is asked, Who could be the man to stand between the king and Daniel at such a crisis?

And now come these long buried cylinders, and tell us, that the son being associated with the father in the government, Daniel could only occupy the third place in the kingdom. Surely such discoveries proclaim, as in a voice of thunder, "Yea, let God be true, though every man be a liar." Truly, "His ways are past finding out."

Hugh—Let us for a few minutes turn to the Bible records about Egypt, and see how far they accord with ancient and modern discovery. We are told in Exod. xii. 40, that the sojourning of the children of Israel who dwelt in Egypt was 430 years. St Paul's commentary, in Gal. iii. 16, 17, shows that this period comprises the whole period from the call of Abraham to the Exodus; and the MSS. of the Samaritan Pentateuch reads thus: "Now, the sojourning of the children of Israel, and of their fathers, was 430 years."

In Exod. i. 11, we read that the Hebrews "built for Pharaoh treasure cities." Let me give you a corroboration of this statement. There are three documents now in the Leyden Museum, which tells of a "strange race in Egypt," who were employed in building, or as labourers; and on the dilapidated remains of a palace at Karnac there is a hieroglyphic account of a shepherd race. When we remember that Joseph, describing his brethren to Pharaoh himself, said, "the men are shepherds" (Gen. lxvi. 32), we can have no difficulty in identifying this race with the children of Israel. Again, on a tomb near Thebes, are these words: "The reception of the tribute of the land, brought to the king by the captives in person."

Arthur—But do not these figures represent the shepherd kings?

Hugh—I am quite aware of the existence of the shepherd kings of Egypt; but as the description we have of them does not agree in many particulars with the representations on the tombs, I think we have no reason to believe that they were alluded to.

The testimony of Rossellini as to the hieroglyphics which he discovered on the tomb of Rekshare, near Thebes, would, to my mind, be conclusive, had there been no other. But that is only one among the many. He says, "that on this tomb there is everywhere figured a degraded race, clad in torn and patched garments, performing acts of drudgery;" and adds, "they all have a Jewish cast of countenance." The

statement in Exodus about gathering straw is also corroborated, as many of the bricks have, on examination, a small quantity of straw found in them.

There is also a tablet which may be seen in the Louvre, at Paris, dated some years later than the Exodus, in which there is an allusion to an industrial colony, who built a luxurious bekhan, or tower, for the king Rameses.

Arthur—I never shall forget how awe-struck I felt the first time you took me to the Crystal Palace. We had been reading about Egypt, and it really did seem as if her very stones had been brought to us to make us believe. As we stood and looked at those vast statues, with their enormous heads, and hands, and bodies, I could not but think of that text which Edith quoted—"Son of man, speak unto Pharaoh, king of Egypt; whom art thou like in thy greatness?" (Ezek. xxxi. 2).

Edith—And that Rosetta stone in the British Museum, with the broken pieces of the colossal statues of Rameses around it, and other Egyptian kings, struck me still more.

Mr Melvill—Hugh's mention of that tomb reminds me of another singular fact, which bears on our subject. We all know that the pyramids of Memphis are the sepulchres of the kings, and that one of the duties of an Egyptian monarch was to build, or make preparations, for his last resting-place.

Modern discovery has deciphered the names of

many of these kings on the tombs, but hitherto no trace has been found of the tomb of the last king of the nineteenth dynasty. He was not buried in his own tomb; and Bible readers, and Bible believers, come to the not improbable conjecture, that this vacant tomb was the one which should have been occupied by the Pharaoh upon whom God's wind blew and waves rolled, and who was buried in the Red Sea.

Hugh—The discovery of the obelisk at Thebes, on which is the title, "Pharaoh's Daughter," identified by the date, is another most interesting illustration of the history of him who refused to be called her son.

Arthur—I do not yet understand how Rawlinson and others found out that one of the exhumed cities really was ancient Nineveh, or how he knew that some of the buildings dated as far back as the days of Nimrod.

Mr Melvill—Thanks to the skill of linguists, they were able to decipher many of the inscriptions, and actually found the name of "Nimroud" inscribed on some of the bricks they dug out. You will find these facts in Mr Layard's first vol. p. 132. There is another very curious cylinder given by Mr Layard to the British Museum, with about sixty lines of writing, in so minute a character as to require the aid of a magnifying glass to read them. Its similarity with the stone in the Museum of the East India Company, makes it more

than probable that it contains decrees of King Nebuchadnezzar.

There is also a picture in the second volume of Sir R. K. Porter's Travels, giving a copy of fragments of another cylinder of this description, which is believed to be a transcript of other of those decrees. The name of this king has since been identified on several bricks and tablets taken from the ruins of Babylon.

Arthur—Were any of those inscriptions engraved on stone?

Mr Melvill—Yes, many; and M. Botta gives us an interesting corroboration of the passage in Job xix. 23, 24, "Oh that my words were now written! that they were graven with an iron pen and lead in the rock for ever!" for he states that on the pavement slabs at Khorsabad traces of a metallic substance were distinctly visible. We know that the commandments were first given on stone tables; and amongst all primitive nations, stone appears to have been considered the most suitable substance on which to record events.

Captain Ashley—I myself saw the stone inscription on the tomb of Darius, near the ruins of Persepolis, and many others of an equally ancient date.

Mr Melvill—There is one other striking confirmation of Bible history in Layard's account of the Assyrian Palaces. He says, "The passage in Ezekiel, chapter xxiii. 14 and 15 verses, literally translated,

is, "He saw men of sculptured or painted workmanship upon the wall, the images of the Chaldeans portrayed with vermilion," etc. This completely corresponds with, and illustrates the monuments of Nimroud and Khorsabad. There can scarcely be a doubt that Ezekiel himself had seen the objects which he thus describes; the prevalence of a red colour, and the elaborate head dress of Khorsabad being so evidently indicated.

Hugh—There is something particularly interesting in Layard's account of these discoveries. He says, "The enthusiasm of the Arabs on witnessing the excavation of the first figures found at Nimroud, was past all description. The Sheikh exclaimed, 'Truly God is great! God is great! Here are stones which have been buried ever since the time of the holy Noah. Perhaps they were underground before the deluge. For 1200 years have true believers been in this country, and none ever heard of a palace underground. But lo! there comes a Frank, and he walks up to the very place, and shows us what has been all our lives beneath our feet, without our having known anything about it.' After immense toil, his workmen discovered what has since been ascertained to be the palace of Nimroud himself. The amazement of the Arabs, when these wonders opened up before them, was extreme. "Hasten, O Bey, hasten," exclaimed one, "They have found Nimroud himself! Wallah! it is wonderful! But it is true, for we

have seen it with our own eyes." The discovery of his gigantic head threw the whole town into commotion.

Mr Melvill—It is an interesting fact, that not only has modern science enabled us to read the records of ancient Nineveh, thus brought to light, but that in many cases the dates have also been deciphered, and in every case where this has been done, it has been found to confirm the Scripture account. Layard says, "For twenty-five centuries had these wonders been hidden from the eye of man, and now they stood forth in their ancient majesty. What more sublime images could have been borrowed from nature by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect than the head of a man; of strength, than the body of a lion; of ubiquity, than the wings of a bird. These winged-human-headed lions were not idle creations, the offspring of mere fancy. Their meaning was written upon them. Egypt has monuments no less wonderful, but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness, in the words of the prophet, that once 'The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs. His height was exalted above all the trees of the field, and his

boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his shadow dwelt all great nations.' But now is 'Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern, shall lodge in the upper lintels of it; desolation shall be in the thresholds'" (Ezekiel xxxi. 3, 5, 6; Zeph. ii. 13, 14.)

Just as our readings are drawing to a close, I have met with a book which seems to me to be the most masterly refutation of modern errors that I have yet seen. It is written by Professor Porter, whose visit to Samaria we have already alluded to.

I do not think we can do better, in conclusion than by reading an extract from this valuable work, which I strongly recommend you each to read for yourselves. The Professor says, "The authority of Moses, or the Pentateuch, on a question of law, is recognised by Christ as a paramount. I call especial attention to Christ's mention of creation, and of the fact recorded in the beginning of Genesis, that at the first God made man, male and female. The words of the parallel passages in Matt. xix. 4, are most important. 'Have ye not read,' says Christ, 'that He which made them at the beginning made them male and female.' 'Have ye not read?' Where? In the 1st and 2d chapter of Genesis, containing that very

narrative of creation, the truth of which philosophic theologians now deny.

"Our Lord here distinctly mentions the account of the creation given in the Pentateuch, as a historical fact. Nay, more: He grounds His argument for the indissoluble nature of the marriage bonds, on the literal truth of that account. 'For this cause.' The force of the argument consists in the original unity of male and female in Adam, before Eve was formed. If we deny the historic truth of the narrative in Genesis, our Lord's argument falls to the ground. During the four centuries intervening between the close of the Old Testament canon and the birth of Christ, the Jews and Samaritans were in open hostility. Each possessed Ha Torah—The Law; the one in Nablous being substantially the same with our own and that of the Jews. It was one book, written on one roll of parchment. Both Jews and Gentiles call that book The Law."

Again, Dr Porter says, "our Lord distinctly authenticated the story of Cain and Abel, when he said, 'From the blood of Abel' (Luke xi. 51.) He authenticated the historic truth of the Deluge, when he argued, Matt. xxiv. 37, 38, 39, 'As the days of Noe were,' and 'as in the days that were before the flood, until the day that Noe entered into the ark; so shall also the days of the Son of Man be.' If we deny the historic reality of the deluge, can we believe the truthfulness of Christ, or the reality

of the great Christian doctrine of Christ's second advent?"

The Professor then goes on to show, that in the same way our Lord authenticated the destruction of Sodom; the history of Abram (John viii. 56); of Israel (Luke xiii. 28); of Jacob (John iv. 5); of Moses (Mark xii. 26); and adds, "If the types were fables, can we believe in the antitypes? Thus all the great events recorded in the Pentateuch are mentioned by our Lord, and authenticated as facts by Him. Gospel doctrines are by Him indissolubly linked to Mosaic history. When Christ charged the Jews with unbelief, He used these remarkable words: 'Search the Scriptures, for they are they which testify of me.' The Scriptures so enjoined to be searched must have been the Pentateuch. Again, Christ said, 'Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil.' Christ calls the Pentateuch 'The word of God;' for in Mark vii. 9, 10, He says, 'Full well ye reject the commandments of God . . . for Moses said,' —surely meaning, if words mean anything, that the word of Moses is the word of God."

Professor Porter thus sums up: "The Divine authority of the Pentateuch, and the Divine authority of the Gospels, rest on the very same bases. If we believe the one, we cannot possibly reject the other. If we reject either, we must logically reject both. In a word, the Bible is one, indivisible, eternal; just as

the God of the Bible is One, Indivisible, Eternal. Satan would fondly delude us, and ruin us by a vain philosophy; a philosophy that would shatter the Bible into fragments. But in this, as in every other thing, I shall try to be a follower of Christ. I shall follow Him in faith as well as in practice; in theology as well as in morality. And His faith, His theology, so far as concerns the Pentateuch, is contained in the solemn declaration, 'I came not to destroy the law, but to fulfil.'"

Hugh—I think the testimony borne in the Professor's later work, "The Giant Cities of Bashan," is, if possible, more striking still. Writing on that passage in Deut. iii. 4, 5, 14, where Jair took "sixty great cities" in Argob, a province of Bashan, he says, "Often, when reading the words, I used to think that some strange statistical mystery hung over it. But, incredible as it seemed, on the spot, with my own eyes, I have seen that it was literally true. The cities are there to this day." Again, quoting Isa. xxiv. 3–12, he writes: "With my own eyes I saw that time has changed every prediction into an historic fact. I saw at every step through Bashan, that the visions of the prophets were not delusions; that they were not even, as some modern critics suppose, highly wrought figures, intended perhaps to foreshadow a few leading facts of the country's future story. I saw that they were, one and all, graphic and detached descriptions as of real events, which the Divine Spirit opened

up to the prophet's eye through the long vista of ages.

"Were the same holy men inspired now to describe the actual state of Palestine, they could not possibly select language more appropriate or more graphic than that found in their own predictions, written thousands of years ago. This is no vague statement, made at random, or penned for effect. God forbid I should ever pen a single line rashly or thoughtlessly on such a topic. It is the result of years of study and years of travel. It is the result of a calm and thorough comparison of each prophecy of Scripture regarding Palestine's history and doom, with its fulfilment upon the spot.

"Opportunities were afforded me of examining evidence, of testing witnesses, of seeing with my own eyes the truth or falsehood of Bible predictions. I embrace these opportunities, as God gave them, to the best of my power, and the best of my ability.

"I examined deliberately, cautiously, and I believe conscientiously. My examinations extended over all Palestine, and over most other Bible lands; and now I thank God, with the fullest, deepest conviction,—conviction that all the ingenuity of modern criticism, and all the plausibility of modern scientific scepticism can never overthrow, could never shake. I can take up and re-echo the grand cheering statements of our blessed Lord, and proclaim my belief before the world, that 'Till heaven and earth pass,

one jot or one tittle shall in no wise pass from the law till all be fulfilled.'"*

*The Moabite stone recently discovered at Dibon, east of Jordan, furnishes one of the most remarkable demonstrations of the truth of the Scriptures. We have not room to give the details of this great discovery, which confirms the accuracy of some important parts of Israel's history; but this is of the less consequence, as the full description of the stone, and interpretation of its inscription, remain yet to be written.

CHAPTER XIII.

The Twelfth Reading.

MARTYRS' TESTIMONY FOR THE SCRIPTURES.

MR MELVILL—In our former conversations we have briefly adduced some of the reasons which lead Christians to the belief that the Bible is the Word of God.

We have seen that a series of histories, extending over more than 4000 years, and detailed by forty different writers, could not have exhibited doctrinal, as well as historic unity, unless they had been inspired by God. To-morrow will be our last family gathering. Let us, as already agreed, conclude our readings by bringing instances to prove that the truths contained in the Bible have, through all ages, made men happy in life, and victorious in death.

Hugh—I have always thought that the worthies who sealed their testimony with their blood during the persecutions under Nero and his successors, were second only in interest to those described in the 11th

chapter of Hebrews. Amongst the martyrs of the first century, we can never forget the names of John the Baptist, James the brother of John, and Stephen, whose face shone "as the face of an angel," as he kneeled down and "fell asleep" amongst a shower of murderous stones.

It is recorded of St Andrew, by an ancient historian, that when threatened with crucifixion, he exclaimed, "If I had feared the cross, I should never have preached the Cross of Christ." He was thereupon condemned to be first scourged, and then crucified. Seven lictors in succession laid the scourge upon him. He was then tied with cords to a cross, where he lingered two whole days. During the whole of this time he preached from the cross the Gospel of Jesus Christ, and testified to the truth of God's own Word. He expired with his Master's name upon his lips.

James the Just, being brought before the Sanhedrim, was asked what he thought of Jesus. He boldly replied, "He sits in heaven at God's right hand, as the Son of God, and He shall come again in the clouds."

He was immediately hurled down headlong from the eminence on which he had been placed. Raising his mangled body, he knelt down and prayed for his enemies; and while so doing, he was struck on the head, and his ransomed spirit took its flight to the realms of the blessed.

Foremost amongst the martyrs in the time of Trajan are the illustrious names of Ignatius and Polycarp. The latter was that "Angel of the Church in Smyrna," to whom the second of the Epistles to the seven Asiatic churches was addressed. Like his Master, he was set upon an ass, and brought before Herod the tetrarch, who, taking him into his carriage, urged him to apostatise. On his refusing, those who were with him loaded him with reproaches, and thrust him violently from the chariot. In falling he was severely hurt in his leg; but, nowise disconcerted, he was carried to the Stadium, which was filled with a multitude impatiently thirsting for his blood. On the proconsul saying "Swear, and I will release you; curse Christ," the old man's eyes flashed, and he answered, "eighty-six years have I served Him; and He never did me a wrong; and how can I curse my King and Saviour? I am a Christian, and if you wish to know the doctrines of the Gospel, appoint a time, and you shall hear them." But his enemies were in no mood to learn those blessed doctrines, and seizing him, they nailed him to the stake. Before the torch was applied, he offered up a prayer full of love and faith, staying his soul upon the promises contained in God's holy Word. As the flames rose up, the multitude shouted aloud, expecting to see him reduced to ashes; a strong wind, however, blew the flames on each side of him, and he continued to testify to the truth of Scripture, till one amongst the crowd, rushing forward, despatched him

with a dagger. He is said to have been considerably more than 100 years old.

Eustace—Justin Martyr shall he my hero. He was born a heathen in the city of Neapolis, the ancient Sychem, and was learned in all the philosophy of his day. Full of his learning and wisdom, as he was one day walking by the sea-side, he met a venerable old man, with whom he entered into conversation. The subject was—the way to happiness. Justin affirmed that Platonism taught the only true way. His companion, unfolding a small roll, read from it words of surpassing beauty. He assured him that the Scripture alone could teach the way to true happiness, and left him with an entreaty that he would pray for heavenly light. The result was, that Justin abandoned Platonism, and became an ardent defender of the truths of the Gospel. His activity in its defence drew upon him the censure of those in authority. When persecution arose, he wrote his well-known "apology," or, as we should call it, "defence" of the Christian religion. When brought before the Prefects, and taunted with his belief in the Bible, he exclaimed, "Yea, I do believe it, because it leads me in the way of truth, and its doctrines are both right and pure."

When examined by Rusticus as to its doctrines, he replied, "I believe in one God, the Creator of all things, and in one Lord Jesus Christ, the Son of God, who was foretold by the prophets. I have not hidden

the doctrines of truth from all those who come to me." The Prefect, interrupting him, exclaimed, "Hearken, you who play the orator, and pride yourself on account of your learning; when I have flayed you from head to foot with the scourge, will you go to heaven then?"

Justin meekly replied, "I trust that if I suffer the punishment you threaten, I shall receive from Christ the recompense which He has promised to all those who are faithful. I do not *suppose* it; I *know* it; and am *assured* of it."

The Prefect then ordered that he, with Peon and Hierax, and many others, should be beaten with rods, and then conveyed to the place of execution. Justin replied, "We desire nothing more than to suffer for our Lord." To this all his companions assented, crying, "You may do with us as you please, we are Christians." As they were led away, they gave praise and thanks to God. Not one of them for a moment lost his cheerfulness, but all continued with their latest breath confessing the Lord Jesus, and their trust in His word, till their heads were removed from their bodies.

Edith—The African martyrs have always excited the deepest interest in my mind. In an ancient narrative, written about A.D. 200, which I have been lately reading, we are told that what is called the fifth persecution then commenced. It extended to Africa and other provinces of the emperor. On the 14th

day of August A.D. 197, a large number of persons suspected of heresy were cited to appear before the proconsul at Carthage, then the metropolis of Africa. In answer to his command that they should sacrifice to the gods, Speratus, in the name of the rest, replied, "We worship no god but the true God, who is the Lord and Ruler of all things. He is our only Master. We offer to Him our adoration and our prayers. We are Christians." Vestina added, "I too am a Christian."

Speratus, said, "My faith and hope are in Christ, whom I love more than my life, and for whom I shall count it an honour to live or die. We are all fully prepared, joyfully to die for the Lord Jesus Christ." He then spoke of their love for the Bible. To which the proconsul said, "And pray what are the books to which you refer?" The martyr's answer was given in these remarkable words: "*The four Gospels of our Lord Jesus Christ, the Epistles of St Paul, and all the rest of the inspired Scriptures.* These, it is most true, have God for their author."

The proconsul, seeing they one and all remained unmoved, and persisted in their adherence to God and His word, pronounced them contumacious, and ordered that they should all have their heads severed from their bodies.

Hearing this sentence, Speratus and his companions were filled with joy, and exclaimed, "We give Thee thanks, O Lord God, that Thou hast found us faith-

ful. We know that this very day Thou wilt receive us into the number of Thy martyrs who are in heaven. By Thy grace alone it is that we are what we are, and nothing shall separate us from the love of Christ."

Thus died, full of peace and joy, the faithful martyrs of Scillita.

Arthur—I will read a short account. I have chosen the martyrs of Vienne and Lyons, taken from "Cowper's Tales of Martyrs." The home of these men was in the south of France, and they were thus accessible from the Mediterranean Sea, and it is believed that about A.D. 150, they were visited by missionaries from Asia Minor. A most interesting letter still exists, written by some of the survivors, after the persecution a little ceased, to the brethren in Asia Proper and Phrygia, giving a touching account of the sufferings of their kinsmen.

The Christians were first forbidden to appear in any houses but their own, and were excluded from the markets, baths, and all places of public resort. They were also commanded to abstain from reading the Bible. They were plundered, pelted with stones, and subjected to every indignity.

Finding that they still assembled in secret to study that Book which had brought them tidings of peace and heaven, a large number were seized and put into prison. It was resolved that they should suffer various kinds of death. Some were destined for the

amphitheatre, and had to fight with wild beasts. Others were subjected to tortures too horrible to describe. Each day those that remained of the little band were led forth to witness the agonies of their brethren.

When the last day for the fêtes arrived, only two were left, a young woman named Blandina, and a youth of fifteen named Ponticus. Again and again they had witnessed these dreadful scenes. Only the day previously the noble Alexander, a physician of Phrygia, had been tortured, and then torn to pieces by lions. Now their turn had arrived!

They were adjured to swear by the idols. This they positively refused to do.

The noble boy was then put to the torture, amidst the fiendish shouts and revilings of the assembled crowd. They reviled his God, his Saviour, his Bible. Blandina, the gentle timid woman, alone dared to animate the faith and constancy of the dying martyr, who soon sank under his agonies. Soon her turn came. One by one had she been forced to behold all near and dear to her torn in pieces, or perish in the flames. Every cruelty that the art of man could devise was practised upon this fair young creature. They scourged her, placed her in the iron chair, tortured her, and finally inclosed her in a net, and threw her to a furious bull, which tossed her repeatedly into the air, and at length put an end to her sufferings. "She overcame by the blood of the Lamb," and by

the "Word of His truth," for she "loved not her life unto the death."

Henry—I am glad that no one has chosen my example. They are all taken from "Foxe's Book of Martyrs." The only difficulty was to know which to select amidst such a host of worthies. I will begin with the Rev. John Rogers, Vicar of Saint Sepulchre's, London.

When chaplain to the English merchants at Antwerp, he was led to cast off the yoke of Popery through intercourse with Tyndale and Coverdale. He came, says Foxe, to have great knowledge in the Scriptures, and gave himself wholly to their study, and was one of the first of the noble band who sealed their testimony to the truth of God's word with their blood, in the reign of Queen Mary. In his examination before the Lord Chancellor, Bishop Bonner, and the rest of the Council, he asserted that the Bible alone contained God's truth, and that it behoved all men to study and obey it.

The Lord Chancellor derisively said, "The Scripture is dead;" when Rogers startled the august assembly by exclaiming, "The Scripture is alive!" As long as he continued in prison he testified to the wonderful power of God's Word, and when at last a pardon was brought him as he was on his way to Smithfield, if he would give it up, he commended his wife and eleven children to God, and repeating the fifty-sixth Psalm, "In God will I praise His word; in

the Lord will I praise His word," he unhesitatingly advanced to the flames, and sealed his testimony with his blood.

One of his friends, Lawrence Saunders, a merchant, having obtained a Bible, bent his whole soul to the study of the Book, and, ravished with its words, gave up his trade, and was presented to the benefice of Allhallows, Bread Street. After preaching a sermon, in which he maintained that it was the duty of Christians to believe all that was contained in the Word of God, he was sent to the prison of the Marshalsea. From thence he wrote a letter to Bishop Gardiner, containing these words—"Touching the cause of my imprisonment, I say with St Paul, 'that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets.' My conscience is not grounded upon vain fantasy, but upon the infallible verity of God's word."

On the 8th of February 1555, Saunders was led out to execution. Turning to the officer, he said, "It is not I, nor my fellow preachers of God's truth, that have hurt the queen's realm, but it is you, and such as you, which have resisted God's holy Word. I hold to the blessed Gospel of Christ. That Word that I have believed, that have I taught, and that I never will revoke." And so with a merry courage he walked towards the fire. He took the stake, to which he should be chained, in his arms, and kissed it, saying,

"Welcome the cross of Christ, welcome everlasting life," and so full sweetly he slept in the Lord.

Arthur—I too have been reading "Foxe's Martyrs," and have found an account of a lad named William Hunter, who was burnt by Bishop Bonner, which has so reminded me of poor Ponticus the Roman martyr. They certainly were animated by the same spirit.

This William was a mere boy, when going one day into the chapel at Burntwood, and seeing there a Bible, he began to read it. Upon this a man came up and said to him, "Why meddlest thou with the Bible? canst thou expound it?" To this William replied, "Father Attwell, I take not upon me to expound the Scriptures, but finding a Bible here I come to read it, which I do to my comfort. For it is God's book, out of which we may learn to please Him. It pleaseth me well, and I pray God that we may have this blessed Bible amongst us continually."

Then Attwood hastened and fetched the vicar, one Thomas Wood, who exclaimed, "Sirrah! and who gave thee leave to read the Bible?" To which William replied, "God willing, I will read the Scriptures while I live." Then the vicar sent for the constable, and William was taken and laid in the stocks. The next day he was examined before Mr Browne, a magistrate, and the bishop, who called him a villain and liar, and many opprobrious names. When the latter urged

him to recant, with a promise to spare him, if he would; William answered, "Recant? Never!—not for all the good in the world!" Then the bishop commanded him to be put again into the stocks at the Gate-house, where he sat two days and nights, with only a crust of brown bread and a cup of water. From thence he was taken to prison, the bishop having ordered the keeper of it to load him with as many irons as he could bear. In that prison he continued nine months, the bishop only allowing him a halfpenny a day to live on, being just as much food as to keep him from actual starvation.

At the end of that period the bishop had him again, for the fifth time, brought before him, when he spoke kindly to him, saying, "I like thee well, thou hast wits enough; if thou wilt recant I will give thee £40 in money, and make thee steward of my house, and set thee in office."

To this William replied, "I thank you, my Lord, for your great offers, but if you cannot persuade my conscience from the Scriptures, I cannot turn. I count all things but loss and dung in respect of the love of Christ."

His parents were then allowed to see him; but far from urging him to recant, they encouraged him in the good way which he had begun. His mother added, that she "rejoiced to have a child who could find it in his heart to lose his life for Christ's sake;" and kneeling down, she prayed to God to strengthen him.

The next day all was made ready for his burning. On hearing this he plucked up his gown cheerfully, and went forward, saying, "God be with you, father. Be of good comfort. We shall meet again!" Then he read the fifty-first Psalm.

The sheriff then offered him a letter, saying, "If thou wilt recant, the queen says thou shalt be saved." "No," quoth he, "I will not recant, God willing." He then went and stood by the stake, saying, "I pray God this be not laid to your charge in the last day. I forgive you." Then he exclaimed, "Son of God, shine upon me!" And immediately the sun shone out of a dark cloud so full in his face, that he was constrained to turn aside; then lifting up his hands to heaven, he said, "Lord, Lord, Lord, receive my spirit," and so yielded up his life for the truth, sealing it with his blood.

Edith—I quite agree with you that this account equals in interest any of those connected with the early Christians. I, too, have been induced to read some of that wonderful record of old Foxe, from which I have hitherto shrunk with a feeling of horror. But really the joy and happiness of those blessed martyrs was such, that one cannot read the book without a strange mixture of feeling. May I read you a few more accounts, equal, I think, in interesting events to that of William Hunter?

There lived near Bristol an honest poor man, who, by day labour, supported his aged mother, wife, and

ten children, but he committed the unpardonable sin of reading and loving God's Word. For this he was apprehended, and with his wife and young baby, only fourteen days old, was cast into prison, where, owing to cruel treatment, the baby, wife, and husband, and finally the aged mother, all died!

The last I will read is the case of Alice Benden, who, with three other women, was burned at Canterbury for her adherence to God's truth. She was tormented in various ways in the prison to induce her to recant, and her allowance for food was reduced to three farthings a day. For a long time her brother sought her diligently, though with great danger to his own life, not knowing into what prison she had been thrown. She, for her part, longed once more to see him, and testify to the power of the Word she so much loved. And so it happened in this wise. Passing by the bishop's prison at Canterbury very early in the morning, Alice's brother saw an opening which gave a ray of light into a vault below, when suddenly his ear caught a sound as of a familiar voice. It was indeed his much loved sister, pouring out her sorrowful complaint unto God, and saying the Psalms of David. There she lay upon a little straw, between a pair of stocks and a stone wall, and all he could do, the keeper being absent ringing the bells for church (for he was a ringer), was to thrust down a small loaf of bread, with a piece of money in the middle, and putting it on a pole, it so reached her. All efforts to

induce her to recant were useless. She again and again rehearsed her favourite psalm, "Why art thou cast down, O my soul?" adding, "the right hand of the Most High can change all."

Thus she received great strength, and continued very joyful till the day of her death. When brought to the place of martyrdom, her faith and joy never failed her. "She and her six companions kneeled down," says Foxe, "and made their prayers to the Lord with such zeal and affection, that even the enemies to the cross could not but like it."

Then they arose and walked to the stake, yielding their souls and their lives gloriously into the hand of the Lord.

"The rougher the way the shorter our stay,
The tempests that rise
Shall gloriously hurry our souls to the skies."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth upon the throne shall dwell among them.

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living foun-

tains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 14-17 verses).

Mr Melvill—Our last instances shall be taken from the martyrs in Scotland, and the more recent persecutions in Madagascar.

CHAPTER XIV.

The Thirteenth Reading.

MARTYRS IN SCOTLAND AND MADAGASCAR.

HUGH—I was reading the other day, in "Foster's Essays," some striking remarks about the English Puritans.

He says, "With respect to that noble race of saints, of which the world will not see the like again (for in the millennium good men will not be formed and sublimed amidst persecution), it is difficult to say too much." The same truth will surely hold true with regard to the Scottish Covenanters.

Never did men and women cling more nobly to the Word of God than those Worthies.

Mr Melvill—I quite agree with you in thinking that our record would be incomplete without some mention of them.

Arthur—Were they not a set of cross-grained, ill-tempered bigots? My acquaintance with them is

very slight; but certainly Sir Walter Scott's works did not impress me too favourably towards them. The folks he represents in his "Old Mortality" are not such as to make one wish for a closer acquaintance. And there is John Knox; what I have read about him is not too attractive.

Mr Melvill—We must not go to the novelist for a record of facts; and some have said that, in his latter days, Scott deeply lamented that he had written anything which was calculated to bring reproach upon men, "of whom the world was not worthy." As to John Knox, he was no martyr, and therefore does not come under our consideration. He was a bold, brave man, fitted for the time in which he lived. But I think that, without difficulty, we can bring instances that will convince even you, Arthur, that a nobler race than the Scotch Covenanters never existed. We will again choose our examples upon those in humble life.

> "Little and unknown,
> Cared for by their God alone."

You like to hear of the fortitude of women; let me tell you a true tale of the heroism of two young girls, who sealed their testimony with their lives, rather than give up their faith in Christ.*

* A fuller account of these, and of the Wigtown martyrs, will be found in the "Cloud of Witnesses." New edition, with Notes by Rev. J. H. Thomson. Edinburgh: Johnstone, Hunter, and Co., 1871.

Arthur—We shall all like to hear it, I am sure.

Mr Melvill—Isabel Alison and Marion Harvey were young women in humble life, of unsullied character and blameless lives. Isabel, when very young, heard the Gospel preached by the "gude Cargill." It was applied by the Holy Ghost to her heart, and she learned to love and prize the Bible. Having openly expressed her views, she was apprehended at Perth by a party of soldiers, and carried to Edinburgh. Here she was examined by her Popish accusers, and convicted of having violated the unjust laws then in force against Nonconformity. One of the questions put to her was—

"Can you read the Bible?" She answered, "Yes. I think my life little enough in the quarrel of owning my Lord and Master's sweet truths."

It was the practice of the Privy Council at that time to involve those brought before them in inquisitorial examinations, threatening them with the thumb-screw and boot. When brought again before the Council, on the 17th of January 1681, Isabel was asked, "Will you abide by what you said on the last day?"

"I will," she replied, "because it is according to the Scriptures. I would not quit one truth, though it might purchase my life a thousand years." She added, "I take every one of you to witness against another at your appearance before God, that your proceeding against me is only for owning Christ and His Gospel."

Marion Harvey was next examined, with the same inhumanity as Isabel Alison.

Dalziel, one of the councillors, after ridiculing her, threatened her with the boot. He then asked, "Who grounded you in these principles?"

She answered firmly, "Christ, by His Word."

One of the council, more tender than the rest, said —"You are but twenty, will you cast yourself away so?"

Marion replied, "I love my life as well as any of you do, but I will not redeem it upon sinful terms."

An indictment was then drawn up, and read to her, charging her with the "*same crimes*" as Isabel Alison; when she replied, "Beware what you are doing, for you have nothing to say against me, but only for owning Jesus Christ and His truth."

The sentence of the court was then pronounced— "That they be taken to the Grassmarket of Edinburgh on Wednesday next, the 26th inst., between two and four o'clock in the afternoon, and there hanged on a gibbet till they be dead, and all their lands, heritages, and goods whatsoever, be escheat to our sovereign's use."

During the five days which elapsed after their doom was fixed, these youthful martyrs were sustained with heavenly consolations. The felt presence of their God and Saviour divested death of its terrors.

Marion's last letter contains these words: "I desire to bless and magnify the Lord for my lot, and may

say, 'He hath brought me into the wilderness to speak comfortably to me.' It was but little of Him I knew when I came to prison, but now He has said to me, 'because I live, ye shall live also.' Kind has He been to me since He brought me out to witness for Him. I have never sought anything from Him that was for His glory since I came to prison but He has granted my desire. And now I bless Him that thoughts of death are not terrible to me. He has made me as willing to lay down my life for Him, as ever I was to live in the world. Ye that are His witnesses, be not afraid to venture on the Cross of Christ, 'for His yoke is easy, and His burden is light.' For many times I have been made to think strange, what makes folks cast at the Cross of Christ, that hath been so light to me that I have found no burden of it all: He bore both it and me. It is my one grief that I have not been more faithful for my Master, Christ. Now, farewell lovely and sweet Scriptures, which were aye my comfort in the midst of all my difficulties. Farewell faith! Farewell hope! Farewell brethren! Farewell sisters! Farewell sun, moon, and stars! Welcome Christ Jesus, into whose hands I commit my spirit throughout all eternity."

Isabel Alison wrote thus: "The everlasting covenant is sweet to me now. They that follow Christ need not scare at the Cross. He is the only desirable Master, but He must be followed fully. I bless the Lord that He hath made my prison a palace to

me. What am I that He should have done this with me? I have looked greedy-like to such a lot as this, but still thought it was too high for me when I saw how vile I was. But now the Lord hath made that Scripture sweet to me (Isa. vi. 6, 7). Oh! how great is His love to me! I bless the Lord that ever He gave me a life to lay down for Him. Farewell sweet Bible! Farewell prayers and duties! Welcome everlasting enjoyment of Father, Son, and Holy Ghost, everlasting love, everlasting joy, everlasting life!"

An immense crowd assembled to witness the execution. When coming out of the door of the Tolbooth, Marion said, in a tone of heavenly joy, "I hear the voice of my beloved saying to me, Arise, my love, my fair one, and come away. Come, Isabel, let us sing the 23d Psalm."

On the scaffold, she addressed the spectators thus: "I am here to-day for avowing Christ to be the Head of His Church. Oh! seek Him, sirs! seek and ye shall find Him. I sought and found Him. I held Him, and would not let Him go. *I adhere to the Bible.* I was a blasphemer, and a *chapter of the Bible was a burden to me*, now *the Bible is my delight.*" These were her last words.

Hugh—At the risk of wearying you, I must mention the cases of two other women, equally touching with those we have just heard of. Their names were Margaret M'Lachlan and Margaret Wilson.

The former was an aged widow of threescore and ten. In the beginning of 1685, she was one day apprehended while reading her Bible, and was immediately carried to prison, where she was treated with the greatest harshness. Her enemies not only appropriated all the little property left her by her husband, but denied her a fire to warm her aged limbs, or a bed on which to lie; they even scarcely allowed her sufficient food to satisfy the cravings of nature.

One day the door of her cell was opened, and two fair girls were thrust in to be her companions.

They were Margaret Wilson and her sister Agnes, the former eighteen, the latter only thirteen years of age. They were the daughters of a wealthy farmer near Wigtown, and neither he nor their mother sympathised with them in their religious views. Although so young, these girls were proclaimed outlaws, their father's house searched, and they compelled to seek safety in the desert solitudes of Galloway. Even this hiding-place failed them; they were apprehended by a party of soldiers, and thrown into a prison called "The thieves' hole." After a mockery of a trial, these young creatures were commanded to kneel down, and sentence of death was pronounced against them. The decree was, that upon the 11th of May 1685, they, with Margaret M'Lachlan, should be tied to stakes fixed within the flood mark in the water of Blednoch, near Wigtown, where the sea flows at high water, there

to be drowned. But nothing daunted, they heard the cruel sentence with joy, accounting it their honour to suffer in the cause of Christ.

The parents of the girls were thrown into the deepest distress, and used every effort to save the lives of their children. By the payment of a large sum, they at length succeeded in saving Agnes, on account of her tender age.

An earnest petition for the lives of Margaret Wilson and her aged friend was then presented to the Privy Council, and a reprieve was granted.

Notwithstanding this reprieve, they were, on the appointed day, conducted from the prison to the water side by a band of soldiers. Stakes were fixed in the sand between high and low water mark, and the infirm widow was tied to the one nearest to the advancing tide. This was done to terrify the girl, by making her a witness of her friend's sufferings, and so inducing her to recant.

But none of these things moved her! A heartless spectator, pointing to the aged saint's struggles, asked Margaret what she now thought of the scene before her? With intrepid courage, she replied, "I see Christ suffering in one of His members. He sends none a warfare at their own charges." When bound to the stake, she sang several verses of the 25th Psalm, and repeated, with perfect calmness, part of the eighth chapter of the Romans. She then engaged in prayer, and while so doing, the water reached her

lips, and she began to struggle in the agonies of death.

At this moment, with a refinement of cruelty, the cords which bound her were unloosed, and she was pulled out of the water, and again urged to recant. Her resolve was taken. "I am one of His children," "Let me go, I will not." She was then thrust into the water, which speedily closed over her for ever.

Mr Melvill—Many equally touching proofs to the power of God's word might be selected from the history of the Covenanters. We must now turn to another race of martyrs; men of a different clime, and colour, and language,—but equally inspired by the heroic determination to cleave to the Bible, the whole Bible, and nothing but the Bible.

I will begin with the account of a Mohammedan, as recorded in Bishop Ryan's History of the Mauritius and Madagascar. The poor fellow came entreating to be baptized. When the Bishop asked him why he wished to give up Islamism and become a Christian, he simply said, "One question which was asked me years ago gives me no rest. If Christ fully revealed the will of God and made a perfect propitiation, what need could there be of Mohammed?" There is also the account of the conversion of other Mohammedans, as well as of many heathen. I could not help thinking, as I read that most touching statement, written by one who had

himself been an idolater, but who now was gladly giving up all, even life itself, for Christ, that no stronger testimony to the truth of Christianity could be needed. It spoke more to me than ten thousand arguments.

Arthur—Do tell me a little more. I never knew that people were put to death for their religion in these enlightened days.

Edith—There have been several accounts written, but the one I have just seen was only published in 1864, and is written by a native, and indorsed by a bishop. It begins thus:—"It was in 1835 that the Sovereign of Madagascar suppressed prayer to Jehovah God, and belief in Jesus Christ. After this, a kabary, or command, was given, telling the people that the queen forbade them to pray, to believe in Jesus Christ, or even to pronounce the name Jehovah. Then cannon were fired off to frighten the people." Now, do notice what followed! The Malagasy who wrote this account, says, "but we thought we ought, like Peter (Acts v. 20), to obey God rather than man, for we exceedingly abhored to deny Christ. So in Tinerina some regarded not the rigour of the queen's law, but esteemed their bodies worthless as a bit of cast iron, and so also their goods; so they met and prayed, and said to each other, 'we cannot enter the kingdom of heaven except through great tribulation.'

"Then the queen's order came that none were to

read the Bible any more; and one slave, who had been learning it every night, and loved it, said, 'then the devil will dance to-night.' A few days after the queen said, 'In this land it is impossible that there can be two sovereigns. The words you use I detest. You say of God, Follow Him, believe Him. I swear I will not suffer such fools in my land. I esteem not ten thousand people. I will cut off twice as many. You shall not change the customs of our ancestors.' Then every one was ordered to give up his Bible. But some hid theirs in boxes, or buried them under the earth, drawing them out at night-time to read. And so the Christians were left to themselves and to God. And still they went on praying.

"News was soon brought by a spy, that, fearless of death, some continued praying to Jesus.

"Then the queen sent and apprehended five. Not one denied having prayed. Rasalama was chosen to be the first martyr. They put her in guard, but still she sang much, saying, 'I have hope of life in heaven.' So they bound her, and beat her severely. Still she prayed. When they led her to be killed, they took her past the house of prayer. 'In that house,' said she, 'I heard of the Saviour;' and as the people around shouted out, 'Where is the God to whom she has prayed, that He does not save her now,' she fell asleep.

"A soldier was the next to die. He showed no fear, but bade his wife a short farewell. Then he

looked round and smiled, and said, 'be not grieved for me. This will beautify me.' Then he kneeled down, and so was speared.

"Another, on being commanded by the queen to worship an idol, said, 'I must obey what God commands. I believe in Him, and trust in Christ, the Saviour and Redeemer of all that believe in Him.' He, with four others, was then burnt alive. Fourteen more were thrown over the rock Itsinihatsaka, and their bodies were afterwards burnt." A list then follows of those sentenced to other punishments. The whole number amounts to 1903 persons.

And yet the word of God mightily grew and prevailed, though more than twelve years had passed since the last missionary had left the island.

Arthur—Well, I do say that is a wonderful account; and to think all this has happened so lately! These people must indeed have believed Christianity to be true. Did the wicked Queen Ranavalana really only die in August 1861?

Edith—Yes; and if you are not tired I should like to read you the account of Bishop Ryan's visit to the place of martyrdom just one year after the queen's death, so recently as August 1862.

Arthur—Pray do. I like to know about things which have just happened, much more than events of ages ago.

Edith—He thus writes, August 13th, 1862: "Cap-

tain Anson accompanied me to Mr Ellis's house, from whence he guided me to the places of most touching interest, the spot where the martyrs were put to death.

"Several native Christians accompanied us, and while their presence added greatly to the reality of the impression made on us, they were also able to fill up many of the little incidents, which give so much effect to the description of such events. The subdued yet eager manner in which they described what had happened was very exciting. It made old stories of martyrs soon appear quite recent and fresh.

"They told me how the Christians went to death with cheerful countenances, singing hymns as long as they were able. Straw was then stuffed into their mouths to stop them, but until violently hindered, they sang loudly the praises of God. Crowds followed them with shouts and imprecations. The victims were taken in to the ditch, and made to bend forward. Then two spears were stuck into their bodies, one on each side of the backbone, and when they fell prostrate with their wounds, their heads were cut of, and placed in rows along the edge of the ditch. Mr Ellis pointed out in a small village near, the spot where several were stoned or beheaded. We then ascended, as soon as we could get, to the fatal rock from which many had been hurled—on one occasion fourteen at once. One fall of about seventy feet brought the

victim to a rounded-off ledge, over which they went some fifty feet more; and peach-trees were in blossom when we were there, at the very spot where the bodies generally stopped. It was a very harrowing spectacle to witness the actual rock from which our brethren and sisters had been thrown with so much cruelty, to meet so fearful a death; but they died with unfailing faith, and triumphant hope. The brother of one of the sufferers was with us, a manly devoted Christian. When we came to the spot where those fourteen were burnt, he wept like a child at the recollection of his brother's sufferings. One severe part of the fiery trial through which these Christians passed, was their being placed where they could see the fall of their brethren, and then being asked whether they would not recant; but all such attempts to shake their constancy proved ineffectual. They seemed so full of the love of their Saviour, and with a joyful hope of heaven, that they utterly despised all offers of life on such conditions.

"One very striking instance I heard of from an old officer of the palace. A young woman, who was beautiful and accomplished, and who was very much liked by the queen, was placed where she could see her companions fall, and was asked at the instance of the queen, who wished to save her life, but would not exempt her from the common sentence against the Christians, whether she would not worship the gods, and save her life? She refused, manifesting

so much determination to go with her brethren and sisters to heaven, that the officers standing by struck her on the head, and said, 'You are mad!' A little beyond four nobles were burnt because they were Christians—that kind of death being inflicted because it is not counted right to shed the blood of a noble.

One cannot but contrast the doubts of enlightened Englishmen with the simple faith of a native of the Mauritius, who had stored up in her memory the histories of the Old Testament, and joyfully learned the lessons they convey.

She told the bishop that the comfort she derived from reading the Bible at night was so great, that without its sweet words of comfort she cannot now sleep. It is the joy of her life, and has, as she expresses it, taught her how to speak to her heavenly Father for herself, and tell Him all she wants.

CHAPTER XV.

The Fourteenth Reading.

THE CHURCH IN THE CATACOMBS.—CONCLUSION.

HENRY—Before closing our readings I must do, what I never did in my life before, speak of my own personal religious feelings. Ashley has set me the example, and I feel I must follow it.

These readings, upon which I entered most reluctantly, have brought back all the impressions of which I was the subject during the winter we spent in Rome. The last two conversations have confirmed all the convictions made by my visits to the Catacombs. Do you not remember how you used to joke me, and my good old tutor Scott, for our frequent visits to them, and say we preferred darkness to light, and night to day? In my self-will and pride of intellect, I thought that all the lessons learnt there had forever been defaced from my mind. But it was not so. God's ways are not our ways; and

now, like the infidel Hone, I say, "from the inmost recesses of my soul, I acknowledge Christianity to be true." Those visits to the Catacombs produced the first real conviction in my mind that it was true.

Arthur—I never knew that you had seen the Catacombs. Do you mean the places where the early Christians were buried? Were they not the ruins of some unknown city before Rome was founded?

Henry—It would be foreign to our present subject to enter upon that question; but the inscriptions which I have myself read afforded me the strongest evidence of the truth of Christianity, as found in the Bible. So I may tell you about our visits there without wandering from our subject. As you know from a former reading, about the year 64 after the death of Christ, an edict was issued to hunt down every man, woman, and child, who embraced Christianity. No place above ground was safe for them. Then it was that in these caves under the earth they sought shelter, and there these martyrs were brought to be buried.

Arthur—I should like to hear of these early Christians. Who first told the world about them?

Henry—One of the first was a monk named Bosio, who spent the best part of his life in exploring these catacombs.

St Jerome's accounts also are most interesting. He tells us that in his childhood, A.D. 350, he used to accompany fellow-disciples every Sunday to the

sepulchres of the apostles and martyrs. In the *Sunday at Home* for 1865, you will find much about early Christian haunts. On our first visit, the guide told us that it was generally believed that the bodies of many of the early martyrs were procured by their brethren from the executioners, and were conveyed by night in the carts which were constantly plying to and from the Campagna and the city. One picture which I saw made an indelible impression upon my mind. A cart was represented close to one of the openings leading to the caves. Upon it were vegetables and flowers, while from beneath the leaves four men were reverently drawing out the body of one who had just been martyred. Around his head was a garland or crown, to show that "death was swallowed up in victory."

But it was the inscriptions which, more than anything else, made me feel that Christianity is a great reality. The perfect peace, the settled conviction which they expressed, quite startled me.

I will tell you one or two of them as specimens of the rest. One bears date, 138: "Gordeanus, Ambassador from Gaul, consumed, with all his family, for the faith, reposes in peace." The translation of another is: "In the time of Hadrian Emperor, Marius, youthful military commander, who lived long enough, since he spent his life and blood for Christ." Then comes the universal finish, "*In pace.*" Truly it seemed peace, all peace. Those scenes gave a reality

to what I had heard of the power of religion, which I now believe will never be effaced! For a time the effect passed away, and at Oxford the plausible reasoning of some by whom I was surrounded led me from the only source of wisdom. Now I see that in all ages, under all circumstances, and with people of all climes, the religion of Christ gives solid peace; and, throwing aside my doubts, I exclaim, "This God is my God, for ever and ever. He shall be my guide, even unto death."

Henry's address produced a solemnising effect upon the family group. None seemed disposed to speak.

Mr Melvill closed with these few simple words:

MY VERY DEAR CHILDREN,—As the result of our readings, let us each resolve to prize and study the Bible as we have never done before. It is able to make us "wise unto salvation," through faith which is in Jesus Christ. Henceforth let this blessed book be the "man of our counsel," our joy, our comfort, and our guide, till we reach that land where the written word shall be exchanged for the vision of God.

We cannot more appropriately close our readings than by quoting the words used by the Prince of Wales, on laying the foundation of the Bible Society's New House, June 11th, 1866.

He said, "I have a hereditary claim to be here on this occasion.

"My grandfather, the Duke of Kent, warmly advocated the claims of this Society, and it is gratifying to

me to reflect, that the two modern versions of the Scriptures most widely circulated—the German and the English—were both in their origin connected with my family. The translation of Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father; whilst that of William Tyndale, the foundation of the present authorised English version, was introduced with the sanction of the Royal predecessor of my mother the Queen, who first desired that the Bible 'should have free course through all Christendom, but especially in his own realm.' It is my hope and trust that, under the Divine guidance, the wider diffusion, and the deeper study of the Scriptures, will, in this as in every age, be at once the surest guarantee of the progress and liberty of mankind, and the means of multiplying, in the purest form, the consolations of our holy religion."

Schenck & M'Farlane, Printers, Edinburgh.

LIST OF WORKS

PUBLISHED BY

JOHNSTONE, HUNTER, & CO., EDINBURGH.

MAGAZINES—

The Christian Treasury: A Family Miscellany.
Edited by Dr Horatius Bonar. Super-royal 8vo. Weekly Numbers, Price One Penny; Monthly Parts, Price Sixpence.

The Children's Hour; An Illustrated Magazine for our Young Folks.
Edited by M. H. Published Monthly. Crown 8vo. Price Threepence.

The Reformed Presbyterian Magazine.
Published Monthly. Demy 8vo. Price Fourpence.

J. H. & CO.'S SIXPENNY SERIES—

Super-royal 32mo, extra cloth gilt, illustrated.

1. JEANIE HAY, THE CHEERFUL GIVER. And other Tales.
2. LILY RAMSAY; or, 'Handsome is who handsome does.' And other Tales.
3. ARCHIE DOUGLAS; or, 'Where there's a Will there's a Way.' And other Tales.
4. MINNIE AND LETTY; or, The Expected Arrival. And other Tales.
5. NED FAIRLIE AND HIS RICH UNCLE. And other Tales.
6. MR GRANVILLE'S JOURNEY. And other Tales.
7. JAMIE WILSON'S ADVENTURES. And other Tales.
8. THE TWO FRIENDS. And other Tales.
9. THE TURNIP LANTERN. And other Tales.
10. JOHN BUTLER; or, The Blind Man's Dog. And other Tales.
11. CHRISTFRIED'S FIRST JOURNEY. And other Tales.
12. KATIE WATSON. And other Tales.
13. BIDDY, THE MAID OF ALL WORK.
14. MAGGIE MORRIS: A Tale of the Devonshire Moor.
15. THE SUFFERING SAVIOUR. By the late Rev. John Macdonald, Calcutta.
16. TIBBY THE CHARWOMAN, AND HER FRIENDS.
17. OUR PETS.
18. THE TRUE CHRISTMAS. And other Tales.
19. THE BROKEN IMAGE. And other Tales.

J. H. & CO.'S FOURPENNY SERIES—

Super-royal 32mo, fancy paper boards, stiffened.

FOR LIST, SEE SIXPENNY SERIES.

J. H. & CO.'S REWARD BOOKS (in Shilling Packets)—

Super-royal 32mo, illuminated covers.

1. PLEASANT WORDS FOR LITTLE FOLK. By various Authors. A Series of 24 Halfpenny Books. Illustrated.
2. SHORT TALES TO EXPLAIN HOMELY PROVERBS. By M. H. A Series of 12 Penny Books. Illustrated.
3. SHORT STORIES TO EXPLAIN BIBLE TEXTS. By M. H. A Series of 12 Penny Books. Illustrated.
4. WISE SAYINGS: And Stories to Explain them. By M. H. A Series of 12 Penny Books. Illustrated.
5. LITTLE TALES FOR LITTLE PEOPLE. By various Authors. A Series of 6 Twopenny Books. Illustrated.
6. JEANIE HAY; LILY RAMSAY; ARCHIE DOUGLAS. 3 Fourpenny Books. Illustrated.
7. MINNIE AND LETTY; NED FAIRLIE; MR GRANVILLE'S JOURNEY. 3 Fourpenny Books. Illustrated.
8. JAMIE WILSON; THE TWO FRIENDS; THE TURNIP LANTERN. 3 Fourpenny Books. Illustrated.
9. JOHN BUTLER; CHRISTFRIED'S JOURNEY; KATIE WATSON. 3 Fourpenny Books. Illustrated.
10. BIDDY; MAGGIE MORRIS; SUFFERING SAVIOUR. 3 Fourpenny Books. Illustrated.
11. OUR PETS; THE TRUE CHRISTMAS; THE BROKEN IMAGE. 3 Fourpenny Books. Illustrated.

J. H. & CO.'S ONE SHILLING SERIES—

Super-royal 32mo, extra cloth, bevelled boards, illustrated.

1. THE STORY OF A RED VELVET BIBLE. By M. H., Author of 'Labourers in the Vineyard,' etc.
2. ALICE LOWTHER; or, Grandmamma's Story about her Little Red Bible. By J. W. C.
3. NOTHING TO DO; or, The Influence of a Life. By M. H.
4. ALFRED AND THE LITTLE DOVE. By the Rev. F. A. Krummacher, D.D. And THE YOUNG SAVOYARD. By Ernest Hold.
5. MARY M'NEILL; or, The Word Remembered. A Tale of Humble Life. By J. W. C.
6. HENRY MORGAN; or, The Sower and the Seed. By M. H.
7. WITLESS WILLIE, THE IDIOT BOY. By the Author of 'Mary Matheson,' etc.
8. MARY MANSFIELD; or, No Time to be a Christian. By M. H., Author of the 'Story of a Red Velvet Bible,' etc.
9. FRANK FIELDING; or, Debts and Difficulties. A Story for Boys. By Agnes Veitch.
10. TALES FOR THE CHILDREN'S HOUR. By M. M. C.

J. H. & CO.'S ONE SHILLING SERIES—*Continued.*

11. THE LITTLE CAPTAIN: A Tale of the Sea. By Mrs George Cupples.
12. GOTTFRIED OF THE IRON HAND: A Tale of German Chivalry. By the Author of 'Little Harry's Troubles.'
13. ARTHUR FORTESCUE; or, The Schoolboy Hero. By Robert Hope Moncrieff, Author of 'Horace Hazelwood.'
14. THE SANGREAL; or, The Hidden Treasure. By M. H., Editor of 'The Children's Hour.'
15. COCKERILL THE CONJURER; or, The Brave Boy of Hameln. By the Author of 'Little Harry's Troubles.'
16. JOTTINGS FROM THE DIARY OF THE SUN. By M. H., Editor of 'The Children's Hour.'
17. DOWN AMONG THE WATER WEEDS; or, The Marvels of Pond Life. By Mona B. Bickerstaffe.
18. THE SUNBEAM'S STORY; or, Sketches of Beetle Life. By Mona B. Bickerstaffe.
19. RICHARD BLAKE, AND HIS LITTLE GREEN BIBLE. A Sequel to the 'Story of a Red Velvet Bible.' By M. H.

J. H. & CO.'S EIGHTEENPENCE SERIES—

Super-royal 32mo, cloth, gilt side and edges, illustrated.

1. SHORT TALES TO EXPLAIN HOMELY PROVERBS. By M. H., Editor of 'The Children's Hour.'
2. SHORT STORIES TO EXPLAIN BIBLE TEXTS. By M. H., Editor of 'The Children's Hour.'
3. ALFRED AND THE LITTLE DOVE. By the Rev. F. A. Krummacher, D.D. And WITLESS WILLIE, THE IDIOT BOY. By the Author of 'Mary Matheson,' etc.
4. THE STORY OF THE BIBLES. By M. H., Editor of 'The Children's Hour.'
5. ARTHUR FORTESCUE; or, The Schoolboy Hero. By Robert Hope Moncrieff. And FRANK FIELDING; or, Debts and Difficulties. By Agnes Veitch.
6. MARY M'NEILL; or, The Word Remembered. By J. W. C. And other Tales.
7. ALICE LOWTHER; or, Grandmamma's Story about her Little Red Bible. By J. W. C. And other Tales.
8. NOTHING TO DO; or, The Influence of a Life. And MARY MANSFIELD; or, No Time to be a Christian. By M. H.
9. BILL MARLIN'S TALES OF THE SEA. By Mrs George Cupples.
10. GOTTFRIED OF THE IRON HAND. And other Tales. By the Author of 'Little Harry's Troubles.'
11. THE STORY OF THE KIRK: A Sketch of Scottish Church History. By Robert Naismith.
12. THE HIDDEN TREASURE. And other Tales. By M. H., Editor of 'The Children's Hour.'
13. LITTLE TALES FOR LITTLE PEOPLE.
14. WISE SAYINGS: And Stories to Explain them. By M. H., Editor of 'The Children's Hour.'
15. WATER WEEDS AND SUNBEAMS. By Mona B. Bickerstaffe.
16. STORIES OF HUMBLE LIFE.
17. PLEASANT WORDS FOR LITTLE FOLK.

THE MELBOURNE SERIES OF GIFT-BOOKS—

Extra foolscap 8vo, printed on toned paper, illustrated.

Cloth Extra, - - - - Per Vol., Eighteenpence.
Do. Gilt edges, - - - - „ Two Shillings.

1. THE COTTAGERS OF GLENCARRAN. By Letitia M'Clintock, Author of 'Archie Mason,' etc.
2. THE ROYAL CAPTIVE; or, The Youth of Daniel. From the French of the late Professor Gaussen. By Mrs Campbell Overend, Translator of 'The World's Birthday.'
3. THE KING'S DREAM; or, Daniel the Interpreter. From the French of the late Professor Gaussen. By Mrs Campbell Overend, Translator of 'The World's Birthday.'
4. AUNT MARGERY'S MAXIMS: Work, Watch, Wait. By Sophia Tandy, Author of 'The Harleys of Chelsea Place,' etc.
5. MARY BRUNTON AND HER ONE TALENT. By E. A. D. R.
6. LINDSAY LEE, AND HIS FRIENDS: A Story for the Times. By P. E. S., Author of 'Biddy, the Maid of All Work;' 'Tibby the Charwoman,' etc.
7. QUIET TALKS WITH MY YOUNG FRIENDS. By M. H., Author of 'Rosa Lindesay,' etc.

J. H. & CO.'S HALF-CROWN SERIES—

Extra foolscap 8vo, handsomely bound in cloth.

1. ROSA LINDESAY, THE LIGHT OF KILMAIN. By M. H., Editor of 'The Children's Hour.' Illustrated.
2. NEWLYN HOUSE, THE HOME OF THE DAVENPORTS. By A. E. W. Illustrated.
3. ALICE THORNE; or, A Sister's Work. Illustrated.
4. LABOURERS IN THE VINEYARD. By M. H., Editor of 'The Children's Hour.' Illustrated.
5. THE CHILDREN OF THE GREAT KING. By M. H., Editor of 'The Children's Hour.' Illustrated.
6. LITTLE HARRY'S TROUBLES. By the Author of 'Gottfried of the Iron Hand.' Illustrated.
7. SUNDAY SCHOOL PHOTOGRAPHS. By Rev. Alfred Taylor, Bristol, Pennsylvania.
8. WAYMARKS FOR THE GUIDING OF LITTLE FEET. By the Rev. J. A. Wallace. Illustrated.
9. THE DOMESTIC CIRCLE; or, The Relations, Responsibilities, and Duties of Home Life. By the Rev. John Thomson. Illustrated.
10. SELECT CHRISTIAN BIOGRAPHIES. By the Rev. James Gardner, A.M., M.D. Illustrated.
11. OCEAN LAYS. Selected by the Rev. J. Longmuir, LL.D. Illustrated.
12. WILBERFORCE'S PRACTICAL VIEW OF CHRISTIANITY. New and Complete Edition.
13. COMMUNION SERVICES, according to the Presbyterian Form. By the Rev. J. A. Wallace.
14. ATTITUDES AND ASPECTS OF THE DIVINE REDEEMER. By the Rev. J. A. Wallace.
15. THE REDEEMER AND THE REDEMPTION. By the Rev. Alex. S. Patterson, D.D.
16. A PASTOR'S LEGACY. Edited by the Rev. J. A. Wallace.

J. H. & CO.'S HALF-CROWN SERIES—*Continued.*

17. JAMES NISBET: A Study for Young Men. By the Rev. J. A. Wallace.
18. NOBLE RIVERS, AND STORIES CONCERNING THEM. By Anna J. Buckland. Illustrated.
19. THE HARLEYS OF CHELSEA PLACE; or, In Union is Strength. By Sophia Tandy. Illustrated.
20. VIOLET AND DAISY; or, The Picture with Two Sides. By M. H., Editor of 'The Children's Hour.' Illustrated.

THE 'CHILDREN'S HOUR' SERIES OF GIFT-BOOKS—

Cloth Elegant, cut edges, - - *Per Vol., Half-a-Crown.*
Do., gilt side and edges, - „ *Three Shillings.*

1. MISS MATTY; or, Our Youngest Passenger. By Mrs George Cupples. And other Tales. Illustrated.
2. HORACE HAZELWOOD; or, Little Things. By Robert Hope Moncrieff. And other Tales. Illustrated.
3. FOUND AFLOAT. By Mrs George Cupples. And other Tales. Illustrated.
4. THE WHITE ROE OF GLENMERE. By Mrs Bickerstaffe. And other Tales. Illustrated.
5. JESSIE OGLETHORPE: The Story of a Daughter's Devotion. By W. H. Davenport Adams. And other Tales. Illustrated.
6. PAUL AND MARIE, THE ORPHANS OF AUVERGNE. And other Tales. Illustrated.
7. ARCHIE MASON: An Irish Story. By Letitia M'Clintock. And other Tales. Illustrated.
8. THE WOODFORDS: An Emigrant Story. By Mrs George Cupples. And other Tales. Illustrated.

J. H. & CO.'S THREE SHILLINGS SERIES—

Extra foolscap 8vo, richly gilt side and edges.

1. ROSA LINDESAY, THE LIGHT OF KILMAIN. By M. H., Editor of 'The Children's Hour.' Illustrated.
2. NEWLYN HOUSE, THE HOME OF THE DAVENPORTS. By A. E. W. Illustrated.
3. ALICE THORNE; or, A Sister's Work. Illustrated.
4. LABOURERS IN THE VINEYARD. By M. H., Editor of 'The Children's Hour.' Illustrated.
5. LITTLE HARRY'S TROUBLES. By the Author of 'Gottfried of the Iron Hand.' Illustrated.
6. THE CHILDREN OF THE GREAT KING. By M. H., Editor of 'The Children's Hour.' Illustrated.
7. THE DOMESTIC CIRCLE; or, The Relations, Responsibilities, and Duties of Home Life. By the Rev. John Thomson. Illustrated.
8. SUNDAY SCHOOL PHOTOGRAPHS. By Rev. Alfred Taylor, Bristol, Pennsylvania.
9. WAYMARKS FOR THE GUIDING OF LITTLE FEET. By the Rev. J. A. Wallace.
10. SELECT CHRISTIAN BIOGRAPHIES. By the Rev. James Gardner, A.M., M.D. Illustrated.

J. H. & CO.'S THREE SHILLINGS SERIES—*Continued.*

11. CARDIPHONIA; or, The Utterance of the Heart. In a Series of Letters. By John Newton. A New Edition, bevelled boards, cut edges.
12. JAMES NISBET: A Study for Young Men. By the Rev. J. A. Wallace.
13. NOBLE RIVERS, AND STORIES CONCERNING THEM. By Anna J. Buckland. Illustrated.
14. THE HARLEYS OF CHELSEA PLACE; or, In Union is Strength. By Sophia Tandy. Illustrated.
15. VIOLET AND DAISY; or, The Picture with Two Sides. By M. H., Editor of 'The Children's Hour.' Illustrated.

J. H. & CO.'S THREE SHILLINGS AND SIXPENCE SERIES—

Handsomely bound in cloth gilt, plain edges.

1. SKETCHES OF SCRIPTURE CHARACTERS. By the Rev. Andrew Thomson, D.D. Crown 8vo. Illustrated.
2. STARS OF EARTH; or, Wild Flowers of the Months. By Leigh Page. Crown 8vo. Illustrated.
3. ELIJAH, THE DESERT PROPHET. By Rev. H. T. Howat. Crown 8vo. Illustrated.
4. SABBATH HOURS: A Series of Meditations on Gospel Themes. By the Rev. H. T. Howat. Extra foolscap 8vo.
5. CHAPTERS IN THE LIFE OF ELSIE ELLIS: A Tale. By Hetty Bowman. Crown 8vo. Illustrated.
6. LIFE WORK OF PETER THE APOSTLE. By the Rev. John Thompson, A.M. Extra foolscap 8vo.

J. H. & CO.'S FIVE SHILLINGS SERIES—

Handsomely bound in cloth, richly gilt side and edges.

1. THE CHILDREN'S HOUR ANNUAL. First Series. 656 pp. extra foolscap 8vo. 60 Illustrations.
2. THE CHILDREN'S HOUR ANNUAL. Second Series. 640 pp. extra foolscap 8vo. 70 Illustrations.
3. THE CHILDREN'S HOUR ANNUAL. Third Series. 640 pp. extra foolscap 8vo. 60 Illustrations.
4. THE CHILDREN'S HOUR ANNUAL. Fourth Series. 640 pp. extra foolscap 8vo. 60 Illustrations.
5. SKETCHES OF SCRIPTURE CHARACTERS. By the Rev. Andrew Thomson, D.D. Crown 8vo. Illustrated.
6. STARS OF EARTH; or, Wild Flowers of the Months. By Leigh Page. Crown 8vo. With original Illustrations by the Author.
7. ELIJAH, THE DESERT PROPHET: A Biography. By the Rev. H. T. Howat. Crown 8vo. Illustrated.
8. CHAPTERS IN THE LIFE OF ELSIE ELLIS: A Tale. By Hetty Bowman. Crown 8vo. Illustrated.

MISCELLANEOUS WORKS.

Afflicted's Refuge (The); or, Prayers adapted to various Circumstances of Distress. Foolscap 8vo, cloth, - - £0 2 6

Authorised Standards of the Free Church of Scotland: Being the Westminster Confession of Faith and other Documents. *Published by authority of the General Assembly.* Demy 12mo, cloth limp, - 0 1 3

——— Cloth boards, - - - - - 0 1 6

——— Superior Edition, printed on Superfine Paper, extra cloth, bevelled boards, antique, - - - - - - 0 3 6

——— Full calf, lettered, antique, - - - - 0 5 0

Brodie (Rev. James, A.M.) The Antiquity and Nature of Man: A Reply to Sir Charles Lyell's Recent Work. Extra foolscap 8vo, cloth, - - - - - - - - 0 2 6

——— **Papers Offered for Discussion at the Meeting of the British Association at Dundee.** Extra foolscap 8vo, boards, - - 0 1 0

——— **The Rational Creation: An Inquiry into the Nature and Classification of Rational Creatures, and the Government which God exercises over them.** Crown 8vo, cloth, - - - 0 5 0

——— **An Inquiry into the Apocalypse, with an Endeavour to ascertain our Present Position on the Chart of Time.** Royal 8vo, sewed, - - - - - - 0 2 0

——— **Memoir of Annie M'Donald Christie, a Self-taught Cottager.** Demy 18mo, cloth, - - - - - - 0 1 6

Burns (Rev. Geo., D.D.) Prayers for the Use of Sabbath Schools. 18mo, sewed, - - - - - - 0 0 4

Catechisms—

THE ASSEMBLY'S SHORTER CATECHISM; with References to the Scripture Proofs. Demy 18mo, stitched, - - - - 0 0 0½

THE ASSEMBLY'S SHORTER CATECHISM; with (*Italicised*) Proofs from Scripture at full length; also with Additional Scripture References, selected from Boston, Fisher, M. Henry, Paterson, Vincent, and others. Demy 18mo, stitched, - - - - 0 0 1

THE ASSEMBLY'S LARGER CATECHISM; with (*Italicised*) Proofs from Scripture at full length. Demy 12mo, sewed, - - - 0 0 6

CATECHISM OF THE EVIDENCES OF REVEALED RELIGION, with a few Preliminary Questions on Natural Religion. By William Ferrie, D.D., Kilconquhar. 18mo, stitched, - - - 0 0 4

CATECHISM ON BAPTISM: in which are considered its Nature, its Subjects, and the Obligations resulting from it. By the late Henry Grey, D.D., Edinburgh. 18mo, stitched, - 0 0 [illegible]

Catechisms—*Continued.*

THE CHILD'S FIRST CATECHISM. 48mo, stitched, - - £0 0 0½

SHORT CATECHISM FOR YOUNG CHILDREN. By the Rev. John Brown, Haddington. 32mo, stitched, - - - - 0 0 0½

PLAIN CATECHISM FOR CHILDREN. By the Rev. Matthew Henry. 18mo, stitched, - - - - - - 0 0 1

FIFTY QUESTIONS CONCERNING THE LEADING DOCTRINES AND DUTIES OF THE GOSPEL; with Scripture Answers and Parallel Texts. For the use of Sabbath Schools. 18mo, stitched, - - 0 0 1

FORM OF EXAMINATION BEFORE THE COMMUNION. Approved by the General Assembly of the Kirk of Scotland (1592), and appointed to be read in Families and Schools; with Proofs from Scripture (commonly known as "Craig's Catechism"). With a Recommendatory Note by the Rev. Dr Candlish, Rev. Alexander Moody Stuart, and Rev. Dr Horatius Bonar. 18mo, stitched, - - 0 0 1

THE MOTHER'S CATECHISM; being a Preparatory Help for the Young and Ignorant, to their easier understanding The Assembly's Shorter Catechism. By the Rev. John Willison, Dundee. 32mo, stitched, - - - - - - 0 0 0½

WATTS' (DR ISAAC) JUVENILE HISTORICAL CATECHISMS OF THE OLD AND NEW TESTAMENTS; with Numerous Scripture References, and a Selection of Hymns. Demy 18mo, stitched, - - 0 0 1

A SCRIPTURE CATECHISM, Historical and Doctrinal, for the use of Schools and Families. By John Whitecross, Author of "Anecdotes on the Shorter Catechism," etc. 18mo, stitched, - - 0 0 1

A SUMMARY OF CHRISTIAN DOCTRINES AND DUTIES; being the Westminster Assembly's Shorter Catechism, without the Questions, with Marginal References. Foolscap 8vo, stitched, - - 0 0 1

Christian Treasury (The) Volumes 1845 to 1860.

16 Volumes, royal 8vo, cloth—each - - - - 0 5 0

A complete Set will be forwarded to any part of the country, carriage paid, on receipt of £3:3s.

——— **Volumes 1861 to 1869.**

Super-royal 8vo, cloth, green and gold—each - - - 0 6 6

Confession of Faith (The) agreed upon at the Assembly of Divines at Westminster. Complete Edition, with the *Italics* of the elegant Quarto Edition of 1658 restored. (Authorised Edition.) Demy 12mo, cloth limp, - - - - - - 0 1 1

——— Cloth boards, - - - - - 0 1 4

——— Superior Edition, printed on Superfine Paper, extra cloth, bevelled boards, antique, - - - - - - 0 3 6

——— Full calf, lettered, antique, - - - - 0 5 0

Dill (Edward Marcus, A.M., M.D.) The Mystery Solved; or, Ireland's Miseries: Their Grand Cause and Cure. Foolscap 8vo, cloth, - - - - - - - £0 2 6

——— The Gathering Storm; or, Britain's Romeward Career: A Warning and Appeal to British Protestants. Foolscap 8vo, cloth, - 0 1 6

Family Prayers for Working Men. By Ministers of Various Evangelical Denominations. Edited, with a Preface, by the Rev. John Hall, D.D., New York. Extra foolscap 8vo—

Common Edition, stiffened boards, - - - 0 0 6
——————— limp cloth, - - - - 0 0 9
Fine Edition, bevelled boards, - - - - 0 1 6

Forbes (Rev. Robert, A.M.) Digest of Rules and Procedure in the Inferior Courts of the Free Church of Scotland. With Appendix, embracing a Ministerial Manual, and also containing Forms and Documents. Third Edition, Revised. Extra foolscap 8vo, cloth, - 0 3 6

Habit; with Special Reference to the Formation of a Virtuous Character. An Address to Students. By Burns Thomson. With a Recommendatory Note by the late Professor Miller. Second Edition, Revised. 18mo, - - - - - 0 0 2

Handbook and Index to the Principal Acts of Assembly of the Free Church of Scotland—1843-1868. By a Minister of the Free Church of Scotland. Extra foolscap 8vo, cloth, - - 0 2 6

Hunter (James J.) Historical Notices of Lady Yester's Church and Parish, Edinburgh. Compiled from Authentic Sources. Extra foolscap 8vo, cloth, printed on toned paper, - - - 0 2 6

Hymns for the Use of Sabbath Schools and Bible Classes. Selected by a Committee of Clergymen. Royal 32mo, sewed, - 0 0 3

Meikle (Rev. James, D.D.) Coming Events. An Inquiry regard- ing the Three Prophetical Numbers of the last Chapter of Daniel. Extra foolscap 8vo, cloth, - - - - - 0 2 6

——— The Battle of Armageddon; and its Results. An Exposition of the Sixth and Seventh Vials of the Apocalypse. And also an Inquiry regarding the Commencement of the 1260 Symbolical Days. Crown 8vo, cloth, - - - - - - 0 3 6

——— The Edenic Dispensation.
Foolscap 8vo, cloth, - - - - - - 0 3 6

——— The Nature of the Mediatorial Dispensation.
Crown 8vo, cloth, - - - - - - 0 3 6

——— The Administration of the Mediatorial Dispensation.
Crown 8vo, cloth, - - - - - - 0 3 6

Miller (Rev. James, N.) Prelacy Tried by the Word of God. With an Appendix on the Prelatic Argument from Church History. Foolscap 8vo, limp cloth, - - - - - £0 1 0

Miller (Professor James). Physiology in Harmony with the Bible, respecting the Value and Right Observance of the Sabbath. Royal 32mo, limp cloth, - - - - - - 0 0 6

MUSIC—

The Treasury Hymnal; A Selection of Part Music, in the Ordinary Notation, with Instrumental Accompaniment: the Hymns selected from Dr Bonar's "Hymns of Faith and Hope." The Letter-Note Method of Musical Notation, by permission of Messrs Colville and Bentley, is added as a help to young singers.

No. 1.	FORWARD, - - -	*Old Melody.*
	A BETHLEHEM HYMN, - -	*Arranged from Mozart.*
2.	THE FRIEND, - - -	*Haydn.*
	LOST BUT FOUND, - -	*Pleyel.*
3.	A LITTLE WHILE, - -	*Adapted from Mendelssohn.*
	A STRANGER HERE, - -	*Pleyel.*
4.	THE BLANK, - - -	*Pleyel.*
	THE NIGHT AND THE MORNING, -	*Adapted from Rode.*
5.	THE CLOUDLESS, - -	*Haydn.*
	THE SUBSTITUTE, - -	*Haydn.*
6.	THY WAY, NOT MINE, - -	*Altered from Pleyel.*
	REST YONDER, - -	*Steibelt.*
7.	EVER NEAR, - - -	*German Melody.*
	QUIS SEPARABIT, - -	*Beethoven.*
8.	ALL WELL, - - -	*Haydn.*
	DISAPPOINTMENT, - -	*Haydn.*
	CHILD'S PRAYER, - -	*Weber.*
9.	GOD'S ISRAEL, - -	*Atterbury.*
	THE ELDER BROTHER, - -	*Beethoven.*
	DAY SPRING, - - -	*German Melody.*
10.	THE NIGHT COMETH, - -	*Venetian Melody.*
	HOW LONG, - - -	*Mendelssohn.*
11.	THE TWO ERAS, - -	*Spohr.*
	THE SHEPHERD'S PLAIN, -	*Whitaker.*
12.	BRIGHT FEET OF MAY, - -	*Whitaker.*
	HEAVEN AT LAST, - -	*Clementi.*
13.	NO NIGHT DESCEND ON THEE, -	*Graun.*
	THE VOICE FROM GALILEE, -	*Kirmair.*
14.	THE FIRST AND THE LAST, -	*Schubert.*
	ECCE HOMO, - - -	*Mozart.*

MUSIC—*Continued.*

No. 15. A Child of Day, - - *Spohr.*
The Shadow of the Cross, - *Haydn.*
16. The Sleep of the Beloved, - *Polish Melody.*
Strength by the Way, - *Weber.*
17. The Battle Song of the Church, *Calcutta.*
The Day after Armageddon, - *Hummel.*
18. Sabbath Hymn, - - *Dr Miller.*
Martyr's Hymn, - - *Hindostanee Melody.*
19. He is Coming, - - *Himmel.*
Live, - - - *Handel.*
20. Summer Gladness, - - *German Melody.*
Links, - - - *Spohr.*
21. Use Me, - - - *Anonymous.*
Smooth Every Wave, - - *Haring.*
22. Begin with God, - - *Anonymous.*
Homewards, - - - *Mozart.*
23. The Desert Journey, - - *Hastings.*
Laus Deo, - - - *Best.*
24. Things Hoped for, - - *Pleyel.*
He Liveth Long who Liveth Well, *Beethoven.*

Twenty-four Nos., super-royal 8vo—each - - -	0	0	1
Part I., Nos. 1 to 12, in printed wrapper, - - -	0	1	0
Part II., Nos. 13 to 24, in printed wrapper, - - -	0	1	0
The whole Work, complete, cloth extra, gilt edges, - -	0	3	6

A Graduated Course of Elementary Instruction in Singing on the Letter-Note Method (*by means of which any difficulty of learning to Sing from the common Notation can be easily overcome*), in 26 Lessons. By David Colville and George Bentley.

Royal 8vo, in wrapper, - - - - - -	0	1	0
—— Cloth, - - - - - - -	0	1	6

The Pupil's Handbook; being the Exercises contained in the foregoing Work. For the use of Classes and Schools. 2 Parts, sold separately—each - - - - - 0 0 3

A Junior Course of Instruction in Singing on the Letter-Note Method. Arranged progressively on the same plan as the Graduated Course, and specially for the use of Schools and Junior Classes. Nos. 1 and 2 published—each - - 0 0 1

An Elementary Course of Practice in Vocal Music, with numerous Tables, Diagrams, etc., and copious Examples of all the usual Times, Keys, and Changes of Keys. For use in connection with any method of Solmization. By David Colville. Complete in 2 Parts—each - - - - 0 0 4

MUSIC—*Continued.*

Colville's Choral School; A Collection of Easy Part Songs, Anthems, etc., in Vocal Score, for the use of Schools and Singing Classes. Arranged progressively, and forming a complete Course of Practice in Vocal Music. In 20 Parts—each - £0 0 4

Choral Harmony, in Vocal Score, for the use of Choral Societies, Classes, Schools, etc. Edited by David Colville. Upwards of 100 Nos. published. Royal 8vo—each - - 0 0 1

—— Nos. 1 to 16, in Illuminated wrapper, stiffened, - - 0 1 0

—— Nos. 17 to 34, in Illuminated wrapper, stiffened, - - 0 1 0

—— Nos. 35 to 50, in Illuminated wrapper, stiffened, - - 0 1 0

—— Vol. I. (50 Numbers), cloth boards, - - - 0 4 0

—— Vol. II. (50 Numbers), cloth boards, - - - 0 4 0

The Children's Harmonist. Edited by David Colville. Arranged for Two Treble Voices and *ad libitum* Bass. Publishing in Numbers, containing 8 pp. super-royal 16mo—each - - - - 0 0 1

Steele (James). A Manual of the Evidences of Christianity. Chiefly intended for Young Persons. 18mo, cloth, - - 0 1 0

Stocking-Knitter's Manual (The): A Companion for the Work Table. By Mrs George Cupples. Extra foolscap 8vo, Illuminated cover, - - - - - - - - 0 0 6

Thoughts on Intercessory Prayer. By a Lady. Royal 32mo, limp cloth, - - - - - 0 0 6

Twelve British Birds. A Packet of Illuminated Reward Cards, - 0 0 6

Tytler (C. E. Fraser). The Seals and Roll of St John. Demy 8vo, cloth, - - - - - - 0 7 6

—— **The Structure of Prophecy and of the Apocalypse.** Demy 8vo, cloth, - - - - - - 0 3 6

—— **The Apocalypse.** Demy 8vo, cloth, - - - - - - 0 5 0

Watts (Isaac, D.D.) Divine Songs for Children; with Scripture Proofs. For the use of Families and Schools. Square 32mo, sewed, 0 0 2

Willison's Sacramental Meditations. Crown 8vo, cloth, - - - - - - 0 2 6

—— **Sacramental Directory.** Crown 8vo, cloth, - - - - - - 0 2 6

MUSIC

FOR THE USE OF CHORAL SOCIETIES, CLASSES, SCHOOLS, ETC.

CHORAL HARMONY.

EDITED BY DAVID COLVILLE.

Royal Octavo, Price One Penny each.

A SELECTION OF MUSIC, *chiefly of an easy character. Each No. contains 4 to 8 pages of Music, printed in bold type; 8 pages of this Work being equal to 8 pages of any similar publication. The Nos. marked † are easy; those marked * have an Accompaniment. All the Music is for Four Voices, unless otherwise stated.*

SACRED.

3.	O praise the Lord	*Colville.*
6.	Pray for the peace of Jerusalem	
	Hark, the loud triumphant strains. (*12th Mass.*)	*Mozart.*
†7.	Brightest and best of the sons of the morning—3 v.	*Webbe.*
	The Lord is my Shepherd	*Pleyel.*
	Be joyful in God	*Colville.*
	Characters used in Music	
†8.	Musical Signs and Abbreviations	
	How firm a foundation	*Mozart.*
	From Greenland's icy mountains	*Bannister.*
†11.	To us a Child of hope is born	*Mason.*
	Hark, the herald angels	*Arnold.*
	Hallelujah!	*R. A. Smith.*
14.	Make a joyful noise	*R. A. Smith.*
	Sanctus	*Cramidge.*
15.	Sing unto God	*R. A. Smith.*
17.	Great God of Hosts	*Poole.*
	O God, forasmuch	*Poole.*
*20.	Blessed is he that considereth the poor	*R. A. Smith.*
22.	Hymn on Gratitude	*Hellemsy.*
*24.	Come unto Me	
	Now to Him who can uphold us	*R. A. Smith.*
26.	O Father, whose almighty power (*Judas*)	*Handel.*
*28.	There is a land of pure delight (*Hymn*)	*Colville.*
*31.	The earth is the Lord's	*R. A. Smith.*
*35.	Jerusalem, my glorious home	*Mason.*
*38.	Hear those soothing sounds ascending	*Beethoven.*
	The Chapel	*Kreutzer.*
*39.	Walk about Zion	*Bradbury.*
	He shall come down like rain	*Portogallo.*
*43.	Blessed are those servants	*J. J. S. Bird.*
	Enter not into judgment	*J. J. S. Bird.*
*47.	Ode on Resignation	*Colville.*
†48.	Hark, the Vesper Hymn	*Russian.*
	The hour of prayer	*Douland*
	Thanksgiving Anthem	
	God save the Queen	
†50.	God bless our native land	
	Forgive, blest shade	*Calcott.*
	Morning Prayer	*Herold.*

CHORAL HARMONY—*Continued.*

51.	We come in bright array (*Judas*)	*Handel.*
	Lead on, lead on (*Judas*)	*Handel.*
†54.	Ye gates, lift up your heads	*Dr Thomson.*
	O send Thy light forth and Thy truth	*H. A. Smith.*
†56.	Who is a patriot?	
	Praise the Lord	
	Gently, Lord, O gently lead us	*Spanish.*
	Joy to the world	
†59.	With songs and honours	*Haydn.*
	Hymn of Thanksgiving	*Mason.*
	God is near thee	
*60.	But in the last days	*Mason.*
*64.	Great is the Lord	*American.*
	Arise, O Lord	*American.*
*69.	Awake, awake	
*70.	I will bless the Lord at all times	*R. A. Smith.*
*71.	Hallelujah! the Lord reigneth	*R. A. Smith.*
	God the Omnipotent	*Russian.*
†72.	The brave man	*Nageli.*
	Lift up, O earth	*Root.*
	From all that dwell below the skies	
	When shall we meet again	
	O wake and let your songs resound	*Himmel.*
	All hail the pow'r of Jesus' name	
*75.	Blessed be the Lord	*R. A. Smith.*
	Great and marvellous	*R. A. Smith.*
*77.	Grant, we beseech Thee	*Callcott.*
	Come unto me when shadows	
79.	The Lord is my Shepherd	*Beethoven.*
	Let songs of endless praise	*L. Mason.*
	My faith looks up to Thee	*L. Mason.*
*81.	Beyond the glitt'ring starry sky	*Husband.*
82.	Blest Jesus, gracious Saviour	*M. Haydn.*
	Hymn of Eve	*Arne.*
	Salvation to our God	
*84.	I will arise	*Cecil.*
	Blessed are the people	
*86.	I was glad when they said unto me	*Callcott.*
88.	Then round about the starry throne	*Handel.*
*91.	O how beautiful Thy garments	*Naumann.*
*92.	Put on Thy strength, O Zion	*Naumann.*
*98.	Sing to the Lord, our King and Maker	*Haydn.*
151.	The God of Israel	*Rossini.*
	German Evening Hymn	*W. Lorenz.*
152.	I will cry unto God Most High	*Zingarelli.*
153.	Sound the loud timbrel	*C. Avison.*
154.	Bless the Lord, O my soul	*Mozart.*
155.	Evening Hymn at Sea	*R. A. Smith.*
	O Thou, whose tender mercy hears	*J. Douland.*
156.	Glory to God in the highest	*Heilwig.*
	Heavenly Dwelling	*H. G. Nageli.*
157.	Hark! what mean those holy voices	*Naumann.*

CHORAL HARMONY—*Continued.*

SECULAR.

1.	Let no dark'ning cloud annoy	*German.*
	The Reapers	*Colville.*
2.	There is a Ladye sweet and kind	*Ford.*
	Gentle Spring	*Colville.*
4.	And now we say to all, Good-night	*Methfessel.*
	The Fountain	*Colville.*
5.	Good Morning	*Bradbury.*
	Swiftly, swiftly, glide we along	*Colville.*
†9.	May-Day. *Colville.*—Harvest time	*Storace.*
	Glossary of Musical Terms.	
†10.	Spring-time. *Silcher.*—Freedom	*Scottish.*
	Rosy May. *Scottish.*—The Daisies	*Mozart.*
†12.	Summer's Call	*Colville.*
	Midnight	*Donizetti.*
13.	Hark, the Curfew's solemn sound—3 *v.*	*Atwood.*
16.	Serene and mild	*Webbe.*
18.	How sweet, how fresh this vernal day	*Paxton.*
	Stars of the summer night	*Cocking.*
19.	Thyrsis, when he left me	*Callcott.*
21.	The Coquette. The Exquisite	*Neithardt.*
	Aldiborontiphoscophornio—3 *v.*	*Callcott.*
23.	Swiftly from the mountain's brow	*Webbe.*
*25.	It is better to laugh than be sighing	*Donizetti.*
27.	Hark, the hollow wood surrounding	*J. S. Smith.*
	It was an English Ladye bright	*Hine.*
†29.	Joyful be. *Schneider.*—Sweet Peace	*K. Smith.*
	O lady fair. The last rose of summer	*Moore.*
30.	The Skylark's Song	*Mendelssohn.*
	Spring Morning	*Schneider.*
†33.	Come and join our trusty circle	*Gabler.*
	The Forest. *Karew.*—Sweet love loves May	*Silcher.*
*34.	Glad May-day	*Neithardt.*
36.	Good-night	*Hulme.*
	Bright, bubbling fountain	*Wachrent.*
37.	From Oberon, in fairyland	*Stevens.*
†40.	'Tis dawn, the Lark is singing	*G. Webb.*
	Thrice hail, happy day	*German.*
	Home! Home!	*Pax.*
	Come joy, with merry roundelay	*German.*
41.	Sweet Echo, sweetest nymph	*Birch.*
*42.	The Gleaners	*Mendelssohn.*
*44.	The Sight Singers	*Martini.*
	Hail, festal day—5 *v.*	*Rossini.*
45.	Thy voice, O harmony	*Webbe.*
46.	Rural pleasure	*Kreutzer.*
	See the Sun's first gleam	*Schuffer.*
49.	The Sprite Queen	
	The Sun's gay beam	*Weber.*
	Behold the morning gleaming	*Weber.*
52.	All the Choruses usually performed in Locke's Music for "Macbeth."	
55.	Hail, smiling morn	*Spofforth.*
	See our oars with feather'd spray	*Stevenson.*
57.	Come, gentle Spring	*Haydn.*
†58.	Never forget the dear ones—3 *v.*	*Root.*
	Merrily o'er the waves we go	*Bradbury.*
	The Foot Traveller	*Abt.*
61.	The Chough and Crow—3 *v.*	*Bishop.*
62.	The huge globe has enough to do—3 *v.*	*Bishop.*

CHORAL HARMONY—*Continued.*

63.	May Morning	*Florian.*
	Come to the woody dell	*Pelton.*
65.	Which is the properest day to sing?	*Arne.*
	Beat high, ye hearts	*Kreutzer.*
66.	Now strike the silver strings	*Rudd.*
	Since first I saw your face	*Ford.*
†67.	Step together	*Irish Melody.*
	For Freedom, Honour, and Native Land	*Werner.*
	The Mountaineer	*Tyrolese.*
	What delight, what joy rebounds	*German.*
68.	Come, let us all a Maying go	*L. Atterbury.*
	Hark, the Lark	*Cooke.*
	Here in cool grot	*Mornington.*
*73.	Come on the light winged gale	*Callcott.*
*74.	Sleep, gentle lady	*Bishop.*
76.	Sparkling little fountain	*Bradbury.*
	The dazzling air	*Evans.*
*78.	On Christmas Eve the bells were rung	*King.*
*80.	Hail, all hail, thou merry month of May	*Shinn.*
*83.	The sea, the sea	*Neukomm.*
*85.	The Singers	*Kreutzer.*
*87.	Hark! above us on the mountain	*Kreutzer.*
89.	Call John	*American.*
	The Travellers	
90.	Laughing Chorus	*Root.*
	Soldier's love	*Kucken.*
*93.	Foresters sound the cheerful horn	*Bishop.*
*94.	Gaily launch and lightly row	*Mercadante.*
	My lady is as fair as fine	*Bennett.*
*95.	See the bright, the rosy morning	*Blum.*
	The Land of the true and brave	*Abt.*
*96.	What shall he have that killed the deer?	*Bishop.*
*97.	The song of the New Year	*Donizetti.*
*99.	Why should a sigh escape us?	*Otto.*
	How sweet the joy	*Kreutzer.*
*100.	Upon the poplar bough	*Paxton.*
	Mountain home	*Kreutzer.*
	Over the summer sea	*Verdi.*
101.	Albion, on thy fertile plains	*Braham.*
	Rise, Cynthia, rise	*Hook.*
102.	Come, come, quickly away	*Root.*
	Nature's Woodland Call	*Armenian.*
	The Swallows	*Pohlens.*
	The Bouquet	*Mozart.*
103.	All's Well	*Braham.*
	Softly the Moonlight	*Auber.*
104.	The Minute Gun at Sea	*M. P. King.*
	The Storm	*Bradbury.*

The Series to be continued.